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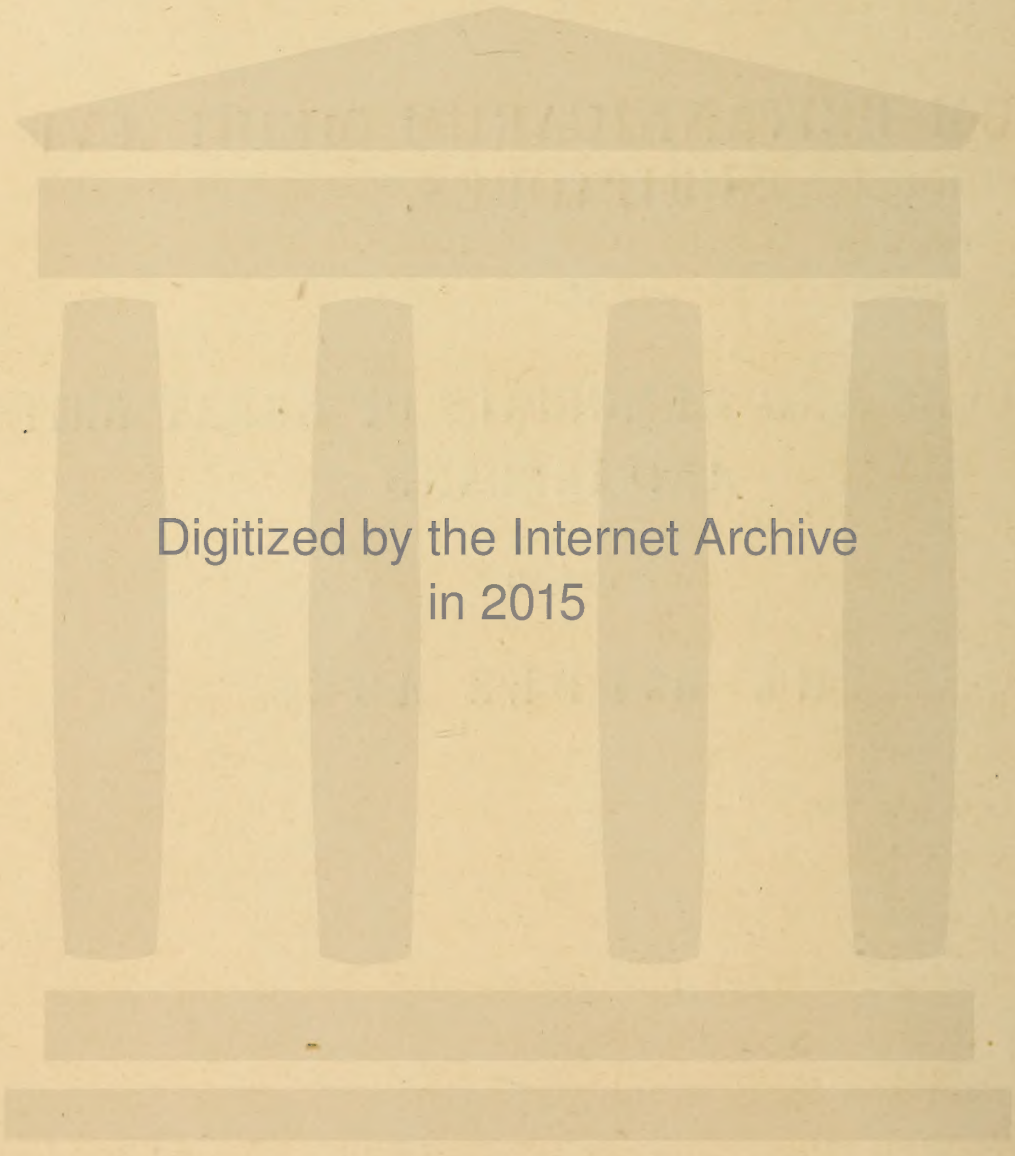
OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND

DURING

THE MIDDLE AGES.

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THE CHRONICLES AND MEMORIALS

OF

GREAT BRITAIN AND IRELAND

DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

On the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an Editio Princeps; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

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The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each Chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

Rolls House,
December 1857.

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MEMORIALS

OF

ST. EDMUND'S ABBEY.

EDITED BY

THOMAS ARNOLD, M.A.,

UNIVERSITY COLLEGE, OXFORD,

FELLOW OF THE ROYAL UNIVERSITY OF IRELAND.

VOL. III.

PUBLISHED BY THE AUTHORITY OF THE LORDS COMMISSIONERS OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

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INTRODUCTION.

ANNALS AND MEMORIALS OF ST. EDMUND'S ABBEY.

III.

THIS concluding volume of the "Memorials of St. Edmundsbury" contains a number of pieces, to which, so far as appears to be necessary, introductory or explanatory remarks are here prefixed.

Section 1. *Cronica Buriensis.*

This chronicle (pp. 1–73), as many indications go to show, was written by a monk of St. Benet Hulme. It reaches from the introduction of monks at Beodricsworth by Cnut in 1020 to nearly the middle of the fourteenth century, breaking off in the middle of the narration of the litigation between Bishop Bateman of Norwich and William de Bernham, abbot of Bury.

To this writer we owe three letters (pp. 15, 16) in the controversy on the election of Abbot Hugo de Northwold (Vol. II., 29–130): (1) from the convent to Archbishop Langton, (2) from Langton to the Pope, (3) from the Bishop of Ely to the Pope.

A clause in the fraternal compact established between the monasteries on the migration from St. Benet Hulme to Bury in 1020 sounds strange in the ears of men accustomed to the impartiality of modern justice; and Archdeacon Battely has not failed to notice it.[1] "So "close," it runs, "is the tie of brotherhood and friend- "ship between these two churches aforesaid, that if a "monk should fall into some shameful sin (*flagitium*) "leading either to his expulsion or voluntary departure

[1] Antiquitates S. Edm. Burgi, p. 37.

" from his own community, and should take refuge in " the other, except only in the case of treachery towards " his own monastery and abbot, he is settled in the " other monastery as one of the brethren of that place."

The possible evils of such a condonation strike the mind at once ; but this statement seems hardly precise enough to enable us to condemn it with that unmeasured reprobation which it would meet with and deserve at the present day. Lay courts in the eleventh and twelfth centuries were not temples of an absolutely incorrupt jurisdiction ; a *locus pœnitentiæ* after *one* grave transgression was possibly all that was meant ; nor can we conceive that if the erring monk, after receiving shelter in the *other* monastery, persisted in his evil courses, he would be allowed to do so without check. In such a case he would probably be handed over as incorrigible, to be dealt with by the earl's or the king's court.[1]

After the three letters before mentioned, the writer takes the rest of the narrative of the *Electio Hugonis* from the tractate with that title printed in the second volume of this work.

A letter dated in January 1245, which the writer found in the Bury Records, gives the information that Abbot Henry and the monks had asked the king that the child whose birth was expected might, if a boy, be named after their founder, that the anthem of St. Edmund had been sung while the queen was in labour, and that the boy was to be called Edmund. This was Edmund Crouchback, from whom was descended the House of Lancaster.

At the beginning of the fourteenth century the monastery was in a condition of financial straits, the cause of

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[1] In later times compacts of a similar kind were made by Bury with Westminster and St. Augustine's Canterbury ; see below, page 251, and Thorn's Chronicle, Twys. 1843. But in both these cases a monk guilty of a bad *flagitium* is excluded from the benefit.

which is not distinctly stated.[1] Being invited to be present at the installation of Abbot Henry of St. Benet Hulme, Abbot Thomas (p. 37) excuses himself on the ground that, owing to the pressure of debt, his establishment was broken up, he himself being temporarily an absentee, and his servants and horses dispersed among the convent manors, some of which were distant more than thirty leagues from Bury.[2]

Mention has been already made (vol. II., p. xlvii.) of the side-light thrown by the tractate now under consideration on the moral condition of the monastery at the time of the great riots in 1327. The Hulmean writer (p. 39) like the author of the *Deprædatio Abbatiæ* (II., 333) refers to the "scriptum" or "carta" of privilege which the rioters drew up, and compelled Abbot Draughton to sign. This interesting document is printed in the present volume (App. A.), in the original French.

Abbot John of St. Benet Hulme was directed by the reigning pope (John XXII.) to fulminate the censures of the church against all who should have stolen during the riots, or should still detain property belonging to St. Edmund. A correspondence of no great interest, bearing on this matter, fills several pages (41–47) of the tractate. Abbot Draughton died in 1335, and the monks hastily elected William de Bernham the sub-prior, being in fear (p. 157) that the pope (Benedict XII.) would, on hearing of the vacancy, reserve the election to the Holy See.[3]

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[1] Compare, however, the passage in the *Gesta Sacristarum* (II., 296) respecting the burden laid upon the convent through having to contribute to the expense of the war of Edward I. against France. To this the heavy expense of the visit of Abbot Thomas to Rome would have to be added.

[2] See vol. II., p. xlvi.

[3] Benedict himself, however, "discouraged the papal reserves" (Milman, VII., 438); but his predecessor notoriously favoured them, and had amassed, partly by their means, the enormous treasure which he left at his death. It may naturally have been thought in England that Benedict, who had only succeeded John XXII. in December 1334, would follow the same system.

The choice of William de Bernham seems to have been the worst that the monks ever freely made during the whole existence of the abbey. He had no force of character, and the discipline of the monastery fell to the disgraceful level which the report of the diocesan commissioners in 1345 exhibits (p. 65). His own conduct, the commissioners intimate, was open to serious question, but "propter status sui reverentiam" they forbear from entering into details, and will discuss the subject with him privately.

The air of piety, the affectation of an austere way of life and a higher ideal which he claims for Bury in the correspondence, presently to be noticed, with the Abbot of Langley, does not raise our opinion of the man; it rather adds hypocrisy to his other demerits. At the same time it must be mentioned that the Hulmean writer speaks (p. 68) of the report above referred to as a gross libel full of malignant falsehoods. How far he was sincere in thus describing a document emanating from two ecclesiastics of repute and good standing in the Church, and addressed to the rectors of six Suffolk parishes, we have no means of ascertaining. But it will be observed that his reprobation is somewhat loosely expressed, and that he does not say that the whole string of charges against the Bury monks and their abbot was false, but only that the report contained "multa falsa et enormia." The *esprit de corps* which bound the two monasteries together, as well as the general sympathy of monks for each other in face of seculars, must also be considered.

Between pages 48 and 56 is a curious correspondence on the subject of the excommunication of a canon of Langley, Edmund de Buckenham by name, who had left his monastery by stealth and proceeded to Bury, ostensibly out of a desire to place himself under a stricter religious rule. The monks of Bury immediately gave him their habit, not knowing, it would seem, that his abbot had excommunicated him on the day following the night

of his evasion. A friend of the abbot at his request visited Bury, in order to acquaint the monks there with the exact circumstances of the case. This person afterwards visited Abbot de Bernham at his house at Chevington, and wrote a long letter to the abbot of Langley reporting the interview and discussions that had taken place. The report conveys the impression that he had succeeded in persuading Abbot de Bernham that the fact of the excommunication placed the Bury monks in a somewhat awkward position, but that if the means could be found of quietly "repairing the status" of the fugitive, no impediment would be raised on the part of his former abbot. The report throws some light on the frank and jovial manners of the monks, who, while hospitably entertaining the visitor, relieved the discussion of the case by "crebræ potationes vini et cerevisiæ,"—frequent potations of wine and beer.

The famous quarrel between the monastery and Bishop Bateman of Norwich in 1345, the causes and early course of which are alone treated in this tractate, is the subject of numerous documents contained in the Curteys Register (Part I., folio 233). The pleadings in the Curia Regis, to which the suit, begun in the papal court at Avignon, seems to have been transferred in the summer of 1346, may be read in a MS. belonging to Exeter College, Oxford, No. 174. An account of the whole matter, ridiculously one-sided, is given in the MS. Bodl. 240; see Appendix B. These and other MS. sources must have been consulted by Blomefield for his history of Norfolk, and his clear and impartial account is followed in the sketch now to be given. He did not, however, know of the MS. Add. 850, so that the deadliness of the conflict between the bishop and the monastery may not have been fully understood by him.

William Bateman, born about 1298, son of a reputable and well-to-do citizen of Norwich, after a Cambridge education was appointed to the deanery of Lincoln, and

for many years was employed in the diplomatic service of popes and kings. Towards the end of 1343 Pope Clement VI. appointed him, by provision, bishop of Norwich. He was consecrated at Avignon in May 1344, much expense being doubtless incurred. He seems to have foreseen that this would be the case, and in the Easter diocesan synod of the same year had obtained from both the secular and regular clergy there assembled the grant of a subsidy or aid to the extent of 6*d.* per mark, ($3\frac{3}{4}$ per cent.) to be levied once, on the taxable value of their revenues. Some of those on whom the burden fell complied, but the greater number regarded neither the synod nor the bishop. The pope interfered, but to little effect; so feeble in that age was the coercive machinery applicable to cases of civil and ecclesiastical right.

Clement issued a bull sanctioning the levy, in the bishop's favour, of the tax above mentioned, and also a mandate to the bishop of Trieste requiring him to put the bull in execution. Some months later (May 1345, p. 59) the bishop addressed the archdeacon of Sudbury, stating that not only had many of those who ought to have paid the subsidy refused, but also that they had formed themselves into associations for the purpose of supporting one another in resistance. He added that the pope, on hearing of this, had authorised him to double the tax on those who had not paid the first imposition within a certain time. The next document in the case is a monition from a clerk named Hamo Belers, acting under the bishop of Trieste, addressed to the abbot of Bury (July 3, 1345), informing him that the abbot and convent of Ramsey have been excommunicated for non-payment of the subsidy required by the bishop, and demanding that the fullest publication in his power shall be given to this decree by the Abbot of Bury.

The document which follows (p. 62) is incomplete at the beginning; it is a rebutting statement on the side of the monastery of Bury, denying that the subsidy had

been voted at the synod with anything like unanimity, and maintaining that the pope never meant it to be levied on exempt monasteries. As to this latter point their case was strong; for a reference to the bull (p. 56) shows that Clement authorised the levying of the subsidy "from all ecclesiastical persons, secular and regular, not exempt," whence it is evident that he did not mean to interfere with papal exemptions. Nevertheless the brave and vigorous bishop, who aimed at obtaining a control over the exempt houses for the sake of discipline and good morals, far more than at the taxation of their property, soon returned to the charge. His line of attack was twofold: (1) Can the exempt houses prove their exemptions from episcopal control to anything like the extent which they pretend to? (2) Do not the notorious irregularities which go on in some of their houses, even in this diocese of Norwich, show that the bishop's claim to subject them to episcopal visitation is reasonable and right? The first point is illustrated by the letter of the bishop's commissaries (p. 63), in which they require certain clerks to demand from a number of exempt houses, among which Bury is included, the power of inspecting their charters and privileges We have no information as to the way in which this step was followed up; perhaps the confusion into which the diocese fell soon after, owing to the ravages of the Black Death, caused this particular measure to miscarry.

As for the second stroke dealt by the bishop, the details may be read in the letter from the episcopal commissaries at p. 65. If their report may be believed, the relaxation and demoralisation prevailing at this time among the monks of Bury were scandalous and shameful in the highest degree. Many of the monks, it is said, lived in the surrounding villages away from the monastery; they wore the dress of laymen; they were engaged in abductions, fightings, riots, and other unlawful practices; they had many illegitimate children as "walking witnesses" (*testes gradientes*) against them. How far

the report implicates the abbot has been already mentioned (p. x). It is dated July 15th, 1345, and requires those rectors of parishes to whom it is addressed to cite the abbot to appear before the bishop in St. Peter's Church, Ipswich, at the end of ten days, to answer for his own conduct and that of his monks.

In a later age, the mere rumour of enormities like these, disgracing the abode which ancient piety had consecrated to virtue and learning, and turning it, at least to a great extent, into a den of cowled ruffians, would have raised an outcry before which the monastery must have gone down. But we are now in the middle of the 14th century. The townsmen had made a great effort twenty years before to wrest more liberty from the convent; but it had failed, spoiled by its own exaggeration and violence, and the defeated men of Bury had no idea of meddling with the monks at present. The feudal—aristocratic—territorial framework of law and government covered England with a network which no force then extant was capable of permanently breaking through. There was no free press, no regular public conveyance of letters, no dread of publicity. To seek redress in the papal courts was, practically—or at least it was so thought in England—to send good English money to France, where it would ultimately be used to aid and comfort the king's enemies. For there was now a state of war between England and France, and next year was to be the year of Cressy. The English bishops were willing enough to extend their jurisdiction over the exempt monasteries; but this the secular courts would not encourage. The sergeants of the common law were jealous of the clerks who practised the civil and canon law, and would do nothing to strengthen their authority, however rustic morals might suffer. So when Abbot de Bernham, besides appealing to the pope, sued the bishop of Norwich in the king's court towards the end of 1346, and pleaded the charter of Hardicanute, the judges gave sentence in his favour. That charter (Vol. I. 363) decreed that anyone found guilty of infring-

ing the franchises of the abbey should pay "thirty talents of gold" to the king; an enormous fine, if Blomefield's computation[1] estimating thirty talents as the equivalent of 10,000*l.*, were admitted; but there is reason for saying that he has greatly overstated the amount. There is a MS. at Oxford (Exeter Coll. 174),[2] which contains the pleadings in the suit; in these the counsel for the king, John of Lincoln, reckons the fine which the bishop had incurred at 3,000*l.*, "videlicet pro quolibet talento centum "et viginti libras, quæ scilicet extendunt ad tria millia "librarum." How far this sentence was enforced does not plainly appear. Blomefield declares that the bishop refused to pay the fine, and did not pay it, yet that he suffered severely at the hands of the king's court. However, he is known to have been employed by Edward III. in negotiations with France up to and in the year of his death, and it is not very likely that during that time the king would allow a writ to be sent to the sheriff of Norfolk ordering him to levy the fine; and yet the bishop could have been reached in no other way.

The long inhibitory document in the name of Cardinal Ymeric, or Aimeric,[3] dated April 1346, with which the Cambridge MS. practically ends, illustrates the dilatory and wavering manner in which the Curia at this period carried on proceedings between transalpine ecclesiastics, such as those between the Abbot and the Bishop of Norwich.

Section 2. *Collectanea Astoni.*

At p. 77 begins the collection of papers made in 1426 by the then hosteller of Bury, Andrew Aston; see the note at that page. The documents headed "Pensio Woolpet" refer to the payment of twenty marks a year to the convent from the revenues of the living of Woolpet.

[1] History of Norfolk, III., 460.

[2] This MS. is on paper, and was copied from the Exchequer records in the seventeenth century.

[3] See Fleury's *Hist. Eccl.*, XCV., 12.

This payment was frequently evaded or delayed by the incumbent, and the convent seems to have found great difficulty in enforcing it.

At p. 113 begins a narrative of the election of John of Tymworth as abbot, the intrusion of the provisor Edmund de Bromfeld, and other matters, written by John Gosford, the almoner of the convent, a contemporary of the events described. Of this portion of Aston's collection notice will be taken in connexion with the history of the abbots (*see* below, p. xxii).

The next piece in the collection is a short account of the "Institution of Monastic Orders," compiled perhaps by Aston himself.

The remainder of the collection, from p. 152 to p. 174, consists of four pamphlets, supporting the claims of the kings of England to the principality of Wales, the duchies of Aquitaine and Normandy, the lordship of Ireland, and the kingdom of Scotland. The writer borrows largely from Rishanger's Chronicle, but arranges his matter in his own way, and with considerable effectiveness.

Section 3. *Excerpts from Cambridge MSS.*

Some extracts from Cambridge MSS. follow (177–211), which, as stated in a note at p. 177, "throw some light on "the condition of things at Bury from the middle of the "fourteenth to about the middle of the fifteenth "century." The first document is a record of the presentation to, and admission by, the abbot of Bury, in 1351, of an alderman to have charge of the municipal government of the town. It will be remembered that the substitution of an alderman for the ancient portreeve (vol. II., xliv.) was a reform, or concession, which the townsmen had obtained in 1292. What was then conceded seems still, sixty years later, to have been strictly carried out, except that the town now presented three eligible citizens instead of one, for the abbot to choose from. This, as tending to diminish friction, and make

amicable arrangements between the parties easier, must have been a decided improvement.

No. II. (p. 179) is a French version of part of the list of outrages contained in the document "Articuli et Punctus" printed at p. 137. No. III. (p. 182) is a deed of grant, by which William Bray, the chamberlain of St. Edmund's, constitutes in 1396 Master Reginald, lector and chaplain, head of all the schools in Beccles. No one else is to presume to open school in Beccles; on the other hand the appointment is to be held only during pleasure.

No. IV. (p. 183) is an account of the visitation,—or was it not rather a simple visit?—which Archbishop Arundell made to the monastery of St. Edmund in 1400. The sticklers for exemption in earlier times would perhaps have been in favour of resisting any intervention whatever in the convent's affairs by so high-placed a prelate, as likely to lead to interference, and ultimately to control. But the times were critical; Richard II. had been deposed only the year before; the archbishop himself had been recalled from exile; and the political party to which he belonged was completely master of the kingdom. The monks would think twice before offending so powerful a person. "As" (p. 186) "after the lord the "king, there was at that time no greater or more power- "ful man than he [Arundell] in the realm of England, "we were so much the more afraid to offend his high- "mightiness." Moreover Arundell had a lofty, easy, aristocratic way with him, which was not the ordinary manner of an ecclesiastical reformer, and this may have disposed the monks to an acquiescence in his proposal. The abbot, William Cratfield, seems to have been a prudent and sensible man, unwilling to strain his privilege of exemption too far. The visit was made, and the brief record preserved in the Cambridge MS. presents us with a vivid picture of all that passed. The good feeling on both sides was perfect; but, so far as appears, no consequences of any kind followed.

The fifth of the Cambridge documents describes the course of a quarrel between the monastery and the bishop of Ely, respecting the returns to writs affecting places within the liberty of St. Edmund. The bishop claimed that, when a writ came down to the Sheriff of Suffolk referring to a place which, though within the liberty of St. Edmund, belonged to the see of Ely, it was the duty of the sheriff to send that writ for execution, not to the Abbot of Bury, but to the bishop. When a sheriff happened to be in office who was a personal friend of the bishop, this could be easily done; and the abbots claimed that the ancient jurisdiction of St. Edmund was thus infringed.

The ordinary procedure concerning the king's writs in Norfolk and Suffolk was as follows: A king's messenger brought the writ from London, or from wherever the king happened to be, to the sheriff. If there were a "liberty" within the sheriff's baillie, or jurisdiction, he "made a return of," *i.e.* communicated, the writ to the seneschal or bailiff of such liberty, who was then responsible for the execution of the writ within the limits to which his authority extended. The sheriff then "returned" (*retornavit*), or "informed the king," (*significavit regi*) that he had made return of the writ to the proper authority in the liberty, and that in other parts of the county he had attended to its execution himself.

A case in point will make the matter plain. In 1331 the fen district called Marshland, near Wisbeach, was inconveniently flooded, and it was thought by some that this could only be remedied by stopping up the course of a stream called "Weldham." Others held that while stopping up the Weldham was good for one part of the district, it was bad for other parts. The king sent a writ, dated Langley, February 18th, ordering that proclamation be made that all persons interested in the matter should appear before him for the purpose of

having it discussed within the fortnight following Trinity Sunday, in whatever part of England he might be. The sheriff of Suffolk, Thomas D. Hendringham "returned, "that he made a return of that writ to Ralph de "Bocking, seneschal of the liberty of S. Edmund, who "has the returns of writs, and the execution of them.

"And the said Seneschal answered that he made "proclamation of that writ, according to the tenor of "the same.

"And the said Sheriff signified to the King, that elsewhere in his baillie, outside the aforesaid liberty, he "caused public proclamation to be made in such places "as it seemed to him to be expedient, as that writ requires."[1] Now, since the liberty of St. Edmund comprised eight and a half hundreds in the county of Suffolk, within which hundreds the see of Ely possessed many manors, it is obvious that if the charge and execution of writs affecting these manors were withheld from the abbot and given to the bishop, the jurisdiction of St. Edmund would be to that extent impaired and restricted. It was a weary controversy, carried on, as the narrative shows, with many adjournments and excuses for delay, all which the writer lays to the charge of the other side, nor was it concluded at the date (1426 or 1427) when the tract was written.

The short extract at page 211 commends to human memory the facts connected with the recovery of an abbey register, which had been lost for many years. It had fallen into the hands of a London stationer, from whom John Broughton of Toddington in Bedfordshire bought it at a trifling cost. Abbot Boon heard of this, and urged that the volume should be restored to the monastery. John Broughton generously made a present of it to the monks (Nov. 17th, 1462) stipulating only that he should be "admitted to their suffrages."

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[1] Cartul. Mon. de Rameseia, III. 133, Rolls Series.

Section 4. *The Curteys Register.*

The versified charters (p. 215), which may perhaps have been the composition of the poet John Lydgate,[1] speak for themselves.

The letters which follow (p. 241) are now printed for the first time from the second part of the Curteys Register. Sir Henry Ellis drew from this source several letters for his important work.[2] Some which were passed over by Ellis are not less interesting than those which he printed; among these may be named the letter to Abbot Curteys at p. 246, referring to the laying of the first stone of King's College Chapel, Cambridge. The letters respecting the war in France breathe the tone of one who is playing a losing game, and partly knows it. He strives to do his utmost, but he cannot overtake the situation. Henry VI. was a weak ruler and no soldier; happily there was no chance of his fighting and winning another Agincourt: and this was well; for much human suffering was thereby saved, and a dozen Agincourts could not have changed or crushed the destinies of France. He was done to death by a brutal aristocracy, headed by princes of the blood; but by that time his work was done. Eton School and King's College Cambridge are monuments which, changed in many ways as their original design may be, forbid that their founder should be forgotten.

Section 5. *The Destruction of the Church by Fire in 1465. The St. John's MS.*

The first of these pieces is in the same Cottonian MS., Claudius A. xii., which contains the *Collectanea Astoni.* It was transcribed long since for the present work, but Dr. James, in his excellent study on the Abbey church and Library of Bury,[3] justly claims to be the first,

[1] Of Lydgate and his literary work the best published account at present is in Schick's edition of the *Temple of Glass* (Earl. Eng. T. Soc.).

[2] *Original Letters*; see Third Series, I. 75, 78, &c. See also Stevenson's *Letters and Papers*, illustrative of the English wars in France in the reign of Henry VI.; Rolls Series, II., 470, 764.

[3] *On the Abbey of St. Edmund at Bury*, Cambridge, 1895.

among all who have written upon the monastery, to publish and draw attention to this important tract.

The next extract (p. 291) is from a very small MS. in the library of St. John's College, Oxford (St. Joh. Bap. 209), containing an epitome of English history, full of errors and absurdities, from the Conquest to the death of Henry VI. in 1471. The last entry seems to have been made while Edward IV. was still reigning, *i.e.* before 1483. The lists of Bury abbots, and the comparatively detailed account of the attempt of the Franciscans to establish themselves at Bury in the thirteenth century, make it tolerably certain that the writer was a Bury monk. Several facts and names occur in connexion with the Franciscan difficulty which find no place in the longer narrative printed in vol. II.

Section 6. *The Appendix.*

The documents in the appendix are:—

1. A French copy (with English translation) of the charter extorted by the townsmen from the convent during the riots of 1327; it is taken from the Cambridge MS. E. e. 3. 60, collated with a copy in the Werketon Register (Harl. 638).
2. The remainder of the miracles, &c. recorded in the great MS. so often referred to, Bod. 240.
3. The Life of St. Edmund in the Bodleian MS., Tanner 15.
4. Documents now in the possession of the Corporation of Bury St. Edmunds.

Section 7. *The Later Abbots.*

The sketch of the lives of the abbots of Bury was broken off at 1327 (II., xlviii.). Abbot Richard de Draughton closed his troubled life in 1335. To him is ascribed the Liber Consuetudinarius (Harl. 3977), a compilation of the customs in force at the Abbey.[1]

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[1] Gage's *Hist. and Antiq. of Suffolk*; Thingoe Hundred.

William de Bernham, 1335–1361. The circumstances of the election of this abbot, his reception of a Langley canon to the habit, with the correspondence thence arising, and his litigation with the bishop of Norwich, have been already described.

In the reign of Edward III., according to Fuller, (*Church History*, p. 292), the number of mitred abbeys in England was pretty well fixed at twenty-six, among which he reckons Bury as the fifth.

Henry de Hunstanton was elected in 1361 in succession to de Bernham, and proceeded at once to Avignon, but died of the pestilence near the city before obtaining confirmation from the pope.

John de Brinkele, or Brinkley, 1361–1378. This learned canonist was appointed by Innocent VI. by provision, in accordance with the custom that any vacancy made by the death of the holder of a benefice at the Curia should be filled up by papal nomination. He is spoken of as "bonæ memoriæ" by the author of the narrative concerning the election of his successor (p. 113).

John Tymworth, 1379–1389.[1] After some difficulty at first, he was chosen by the monks almost unanimously. He long resisted the elevation thrust upon him, and only yielded, he said, because he believed that if he did otherwise he would commit mortal sin. Attended by the prior, John de Cambridge, he went to London, and sought the young king's permission to go to Rome, that he might obtain confirmation from the pope. The great schism was just beginning, and hostilities were being actively carried on between England and France. An abbot-elect carrying money to Urban VI. was not likely to have his neutrality respected, if he fell among those who owned, as the French did, the obedience of Clement VII.

But a rule had now been established at the Curia for more than a hundred years, that the abbot-elect of an

[1] See *Electio Johannis Tymworth*, infra 113–137, by John Gosford, almoner of Bury.

exempt monastery must repair personally to the Curia for confirmation.[1] Urban, and still more the official persons about him, may have thought that the excuse for the abbot-elect's not taking the journey was evasive, and that an attempt was being made to save the convent funds the expense which a visit to Rome involved. Within a month or less of the date of the election (February 10), two monks had set off for Rome bearing letters from the duke of Lancaster and Archbishop Sudbury, entreating the pope to favour and confirm the election of Tymworth. They reached Rome on the 4th April, but before their arrival the pope had provided for the vacancy at Bury by appointing to it Edmund de Bromfeld, who had been for some time residing at Rome, as general proctor for the Benedictine order (p. 115). He was also a doctor in theology at Oxford, the degree having, it was said, been conferred upon him by papal bull. Mention is made of a corrupt and simoniacal agreement between Bromfeld and a Roman official, to the effect that if through the latter's means Bromfeld should obtain the abbacy, the official should draw an annual pension from the St. Edmund's revenues for the rest of his life. Whether this was so or not, Bromfeld knew that the provision he was accepting was a thing abhorrent in the eyes of all his fellow monks, and the indignant sentences against "ambition" into which brother Gosford here breaks out, appear to be sufficiently justified.

Urban received the two monks kindly, and spoke as if he were not wedded to the provision, if some suitable preferment could be found for Bromfeld in lieu of it. Nothing, however, was done; time passed, and Bromfeld, whose bulls of appointment remained unrevoked, resolved in the autumn to try his fortune in England. It was an audacious and a hopeless attempt. The king (that is, the council, for Richard was as yet but twelve years old) sent a special letter to Urban in the course of the

[1] Vol. II., xxxii.

summer asking for the confirmation of Tymworth, and declaring that the provisor should not be admitted. Letters were also sent to the burgesses of St. Edmund, as well as to the monastery, commanding that Bromfeld should not be received nor obeyed. However, he journeyed to England, and after trying without effect to obtain the goodwill and approbation of Archbishop Sudbury, came down to Suffolk and found a shelter in the Carmelite house at Ipswich. Meantime the party among the monks that favoured him took decided measures. On the 9th October 1379 they made a demand in chapter that the bulls appointing Bromfeld (of which he had sent them copies) should be read, and used threatening language to the prior when he opposed this. Some of them went round to the neighbouring villages, and aroused great sympathy for Bromfeld, doubtless by representing that, if he became abbot, he would lighten the feudal yoke with which the convent pressed on the population. On the 11th October the provisor appeared in the great church; the assembled crowd was favourable to his claim; a sham installation was performed by the friendly monks, and Bromfeld proceeded to act as if he were lawful abbot. Scenes of confusion followed; the provisor tried to coerce and trouble those favourable to Tymworth, who on their part protested before him that if they were certified of the pope's having nominated him with full knowledge of all the circumstances, they would obey him as abbot. On St. Edward's Day (Oct. 13) Bromfeld celebrated mass at the high altar in pontifical vestments.

But his triumph did not last long. The Government had learnt what was going on, and on the 15th October two royal sergeants-at-arms waited on the provisor, and served him with a citation to appear without delay before the king or his council at Westminster. They assured him that the king or council intended to inquire seriously which claimant had the best title, so that whoever it might prove to be should enjoy it peaceably. Deluded

by this assurance Bromfeld went up to London. But when he appeared before the council, the Lord Chancellor, Scrope,[1] sternly asked him how he dared to intrude into a church of which the king was patron, without having either asked or obtained his consent, and how he had ventured to obtain the abbey by provision, knowing that such provision was against the king's regalia, and the ancient laws and customs of the realm. He had little to say in answer, and was sentenced to imprisonment in the Tower. Thence he would have been transferred to Corfe Castle, where the dark damp cells, burrowing under walls of enormous thickness, in which the objects of the anger of kings or councils were in those days immured, may still be seen. From this fate the kind interference of prior de Cambridge saved him, and procured that he should be sent to Nottingham Castle, where he was confined for three years.

In the course of the Advent following (December 1379), the chief justice of the King's Bench was sent down to Bury, and several of the more important citizens were indicted before him for having broken the Statute of Provisors. They were ordered to appear at Westminster in the next Hilary term (January 1380); and after that harassed with dilatory and vexatious proceedings, the object of which was to make them repent of having supported Bromfeld. In October or November 1380 an agreement was concluded between the prior and the men indicted, binding them under a certain penalty to keep the peace towards the king and the prior.

In the early summer of 1381 the south-eastern counties were convulsed by the terrible rising of the commons. The war with France led to the imposition of an unjust poll-tax; well-known incidents in Kent awakened a furious resistance; the Kentish insurgents under Wat Tyler marched upon London, seized the bridge, and were masters of the city. They killed Archbishop Sudbury, the Chancellor, and Sir Robert Hales,

[1] Walsingham, *Hist. Anglicana*, I., 428, Rolls ed.

the treasurer; burnt the Savoy, John of Gaunt's palace, and other buildings. The men of East Anglia, under Jack Litster, Jack Strawe, and John Wrawe, gathered in a tumultuary force of 50,000 men. Alarmed by threatening rumours, Prior John de Cambridge escaped by night to Mildenhall (p. 126), hoping to make his way thence to Ely, where he would be in safety. His sufferings when he fell into the hands of the pursuers, his half-escapes, his hiding in a wood near New Market, the treachery of his guide, lastly his death by one stroke of the axe, make a painful and pathetic story. He was a man, says Walsingham, industrious and skilled, surpassing Orpheus for sweetness of voice and knowledge of song; and he was murdered because he had firmly upheld the rights and interests of his house against the villeyns. But the villeyns, he adds, had no actual share in his death; it was the work of "servi et nativi" (slaves and neifs),[1] whom the villeyns set on.

After the murder, which was done at Mildenhall, John Wrawe led the rabble rout to Bury. In the market place stood the pillory; on it was already fixed an illustrious head, that of Sir John Cavendish the chief justice, whom a body of the insurgents had fallen in with and murdered the night before, at Lakenheath, a village some miles north of Mildenhall. The streets were filled with a shouting and exulting crowd; the head of the prior was set on the pillory, close to that of the chief justice; and the mob found a brutal amusement in placing the mouth of the one close to the ear of the other, as if they were taking secret counsel together. The keeper of the barony, John de Lakenheath, was hunted out and murdered; two or three others, known to be the objects of special hatred, and marked for destruction, escaped in an extraordinary way.

Some of the townsmen about this time came to the monastery, and demanded that all charters and

[1] A neif was *adscriptus glebæ*, one born on a manor in a servile condition, and without the rights of property which the villeyns had gradually won.

muniments affecting their local interests which the monks possessed (p. 130) should be placed in their hands, together with some of their principal jewels, as a security for good faith. The monks perforce complied; perhaps they were glad to come off so easily. For the townsmen did but slight injury to the abbey property; there was little renewal of the scenes of plunder and arson which had happened in 1327.[1] Nor did the altered relations long subsist. The forces of feudalism, shaken and disordered for a moment, coalesced again, and resumed all their ancient authority. Pledges that had been given were revoked. The king had promised the Essex insurgents (p. 131) to release Bromfeld from prison and allow him to return to Bury as abbot. But this and all other promises, when the autumn came, and the ringleaders were in custody, were set at nought. The town of Bury was outlawed, and fined 2,000 marks.

Early in 1382 (p. 132) an envoy from the king raised again at the Curia the question of the confirmation of Tymworth. The pope was willing to gratify the king, but he desired to treat the case as one of provision *de novo*, not as of confirmation. The council demurred to this, and considerable delay ensued. In 1383, Richard II., with his new queen, Anne of Bohemia, visited Bury and remained ten days at the monastery, at an expense of 800 marks. He desired that Tymworth should be blessed by his own chaplain, the bishop of Llandaff, and this was done, after the performance of a magnificent function in the great church. Accounts were settled, though with considerable difficulty (p. 133), between the abbot and the convent.

The king left Bury, but his visit had settled nothing. The monks had elected Tymworth, and they adhered to the election; the king was ready to grant him the temporalities; but until the pope, representing the supreme ecclesiastical authority, confirmed the election, no arrangement was final. The pope would not confirm

[1] *See* p. 137.

the original election of Tymworth, because that would be equivalent to cancelling the provision in favour of Bromfeld, made about the same time. But if a new election were made, might not the pope confirm that, if it were shown to be canonical? In this way the affair was settled in the summer of 1384; the pope cancelled both the benediction by the bishop of Llandaff, and all previous elections and provisions made on Tymworth's behalf; the monks then re-elected him abbot unanimously; the bishop of London, as papal delegate, confirmed the election, and, by papal authority, blessed him in his palace at Much Hadham (p. 136). After his benediction Tymworth applied to the king for a grant of the temporalities, which were at once restored to him.[1] Returning to Bury he was received processionally by the monks, and installed at the high altar by the prior. In the chapter-house he received the homage and fealty of his lay subjects.

Nothing further of moment is recorded of Abbot Tymworth. He died in 1389, and was succeeded by—

William Cratfield, 1390–1415. The register of this abbot (Tib. B. IX.) was one of the Cottonian MSS. which were greatly damaged by the fire of 1731. The few particulars of his life collected by the Rev. R. Yates (*Hist. of St. Edmundsbury*, p. 218), amount to very little. It appears from the "Contentio" (188–202) that for some years before his death he was engaged in opposing the Bishop of Ely in the matter of the returns to writs, that he induced the bishop to consent to a formal meeting being held for the purpose of investigation, and that he obtained a writ from Henry IV. in 1412, to the sheriff of Suffolk, commanding that encroachments on the liberty of St. Edmund should be stopped. He died (p. 202) on the 18th June 1415.

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[1] Walsingham (*Hist. Angl.* II., 97), says that Richard's conduct was weak and inconsistent, for he had sworn never to consent to Tymworth's enjoying the abbacy, unless the pope agreed simply to confirm his election, which the pope would not do.

William Exeter, 1415–1429. In his first year of office, by agreement with the bishop, the question of the returns to writs was referred to three of the judges, who were to examine and report upon it. The affair rested till 1418 (p. 203), the abbot being otherwise engaged in the interval. Exeter attended the council of Constance, and was present at the memorable conclave of 1417. With the prior of Clerkenwell, he fore-tasted the food supplied to the English members,—"prægustat cibaria Anglicorum."[1] These were two—Richard Clifford, bishop of London, and Henry Beaufort, bishop of Winchester; Robert Hallam, bishop of Salisbury, had died shortly before. According to Walsingham, the bishop of London, who had entered the conclave along with the cardinals as a delegate from the council, spoke the decisive word which occasioned the election of Martin V. After two or three days of enclosure, on St. Martin's day, the bishop suddenly exclaimed "I, "Richard, bishop of London, side with my lord the "cardinal of Colonna." The impulse was given, and presently there was general acquiescence in the nomination. Exeter died in 1429, and was succeeded by—

William Curteys, 1429–1446. Of this excellent man a life might be written, throwing much light on the history of the period, on the power and wealth of the great monasteries, and their influence both in home and foreign affairs, before the breaking out of the civil wars.

A great misfortune befell the abbey in January 1430. The southern part of the great bell-tower built by sacrist Lavenham, weakened by too constant ringing of the bells, fell with a sudden crash.[2] The east side of the same tower fell in January 1431. The west front was still in a ruinous and unsafe condition when the young king was brought to Bury in 1433. But Abbot Curteys,

[1] Walsingham, *Ypodigma Neustriæ*, 475.

[2] Tymms' Handbook of Bury St. Edmunds, p. 21.

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obtaining from the Holy See an indulgence for all those who should contribute to the restoration, rebuilt the tower at a cost said to amount to 60,000 ducats.[1]

Henry VI., after his futile coronation at Paris in 1431, had been brought back to England, and was royally received in London. Bury had a poet at this time,—the famous John Lydgate; who, three years before, when Henry was crowned at Westminster (November 6th 1429), had presented to him a ballad beginning "Most noble prince of Crysten princes all."[2] When the king passed through London in 1433, Lydgate wrote a ballad entitled "The royal receiving of Henry "the 6 into his noble citie of London after his returne "out of France."[3] Probably other means of recommending himself and his community to the king and council were also used by the poet; as the result of which the council determined, on All Saints' day 1433, that Henry and the court should spend the Christmas at Bury, and continue their stay till the feast of St. George (April 23) in the following year. Of this visit Curteys has left an account in his register; Lydgate also, in his life of St. Edmund, thus speaks of it:—

Whan sixte Henry in his estat roial
With his sceptre of Yngland and of France
Heeld at Bury the feste pryncipal
Of Cristemesse with ful gret habundance,
And aftir that list to have plesance—
As his consail gan for him provide—
There in his place til hesterne for to abide:

Whiche is an house of his fundacioun,[4]
Where his preestis synge ay for him and preie,

[1] Tymms, *loc. cit.*

[2] Ritson's *Bibliographia*, 78.

[3] *Ib.*, 80. On these occasions Lydgate must have lodged in the fine "town house" called Buries Markes (now Bevis Marks) belonging to the convent in St. Mary Axe.

[4] That is, a royal foundation and in royal patronage.

Of ful hool herte and trewe affeccioun,
That God his noblesse in al vertu conveie,
And grante him wynne toforn or that he deie
A palme of conquest, and, whan that he shal fyne,
To be registrid among the worthy nyne.[1]

The abbot was at Elmeswell (Vol. I., p. 275) when the message from the council reached him. Returning to the convent, he immediately set 80 masons and artificers to work, to enlarge and adorn the abbot's palace. Then he consulted the alderman, and it was agreed between them that in the procession which went forth to meet the king, the alderman and burgesses should be robed in scarlet, and inferior persons in red. So it was done; the townsmen, headed by their alderman, turned out five hundred strong; the monks were in costly "cappas." Owing to the ruined state of the campanile, and the danger of falling stones, the procession met the king on the south, not on the west side of the great church; the king was lifted, or helped, off his palfrey, by his governor the earl of Warwick[2]; the bishop of Norwich (William Alnwick) and the abbot, with due welcome, gave him holy water, and the procession marched up to the high altar, singing the anthem from St. Edmund's office "Ave rex gentis Anglorum." To this auspicious beginning all the rest of the visit seems to have corresponded. The abbot made liberal presents both to the king and the nobles, in aid of which the prior and convent made him a noble grant of one hundred pounds. The king lodged at first in the abbot's palace, but after the Epiphany moved to the prior's residence near the east end of the church, so as

[1] Lydgate's *St. Edmund*, l. 137; in Horstmann's *Altenglische Legenden*, 1881.

[2] Complexus brachiis comitis Warwici descendit de palefrido"; which Yates strangely translates "embracing the Earl of Warwick, "he dismounted from his horse" forgetting, apparently, that the monarch was only a boy of twelve.

to be nearer to the vineyard across the Lark, and the open country beyond. The courtiers hunted the fox and the hare in the fields and woods to the eastward. On the 23rd January the royal party went to Elmeswell, where they had great enjoyment of fishing and hawking. Lent was passed at the prior's lodging, and then Easter was celebrated with great solemnity and splendour. When the set time came for departure, the Duke of Gloucester and all the courtiers were admitted to the spiritual privileges of the monks—made, so to speak, honorary members of the house. The king prayed before St. Edmund's shrine; then he passed into the chapter-house, where the abbot solemnly admitted him also into the holy brotherhood of the community, and gave him the fraternal kiss —

Which [the king] at departyng in Bury from his place,
Lyst of his noblesse and magnanymite
And of his owyn special grace,
Mevyd in hym-silf of his benignyte,
Of ther chapitle a brother forto be,
Yeving his chapleyns occasion and matier
Ay to remembre on him in ther praier."[1]

Finally, at the suggestion of his uncle the duke of Gloucester, the king took a grateful and affectionate leave of the monks, and rode off on his way. The abbot requested Lydgate, the poet of the house, to make a metrical Life of the royal martyr, their founder, for presentation to the king:—

—— to the king forto do plesaunce,
Thabbot William, his humble chapeleyn,
Gaf me in charge to do myn attendaunce
The noble story to translate in substaunce,
Out of the latin aftir my kunnyng,
He in ful purpose to yeve it to the king.

[1] Horstmann, p. 380.

The "Letters," printed at p. 241 *seq.*, are all taken from the Curteys Register. The king seems to have consulted the abbot frequently and freely, as a young man consults an old and experienced friend, whom he knows he can trust. He often borrows money from him; asks his help in order that all fitting preparations may be made to receive the French princess whom he is about to marry; confides to him his anxiety about the progress of the French arms; begs him, as he, Henry, cannot be present, to go to Cambridge for the laying of the first stone of King's College Chapel. That he held the abbot in the highest respect is certain; see the expressions on p. 264.

Abbot Curteys died in 1446, and was succeeded by William Babington (1446–1453), of whom personally next to nothing is known. The practice of keeping a register seems to have been dropped by all the later abbots; hence the great obscurity which wraps the last eighty or ninety years of the monastery's existence.

In 1447 a parliament was summoned to meet at Bury St. Edmunds. The session was held in the frayter or refectory of the monastery, a chamber measuring 170 feet by 40;[1] it commenced on the 10th February. Duke Humphrey came to the parliament on the 18th; the king would not see him; he put up at the "North Spittal," that is, St. Saviour's Hospital, of which some remains may still be seen, to the right of the road leading north out of Bury. After dinner he was arrested by Lord Beaumont on a charge of treason. "He fell "into a stupor, apparently a fit of apoplexy or paralysis."[2] Here died in a few days Humphrey, the "good duke of "Gloucester," the brother of Henry V., the darling of the people, the patron of letters, the friend of the learned Whethamstede. It was popularly believed that he was murdered, and Shakspere, in the second part of *Henry VI.*,

[1] William of Worcester's Notes; see Battely, p. 164.

[2] *Lancaster and York* II., 74.

gives words to the popular belief; but there is no sufficient ground for holding it; and both Lingard and the latest historian of this period[1] think it more probable that his death was due to natural causes.

A charter was granted to Abbot Babington in 1449, under which he was to be quit of all aids to the king for the payment of forty marks a year.[2] This abbot was succeeded by—

John Boon or Bohun; 1453–1469. Boon saw the opening of the civil wars, and lived through all the great battles, except those of Barnet and Tewkesbury. Unfortunately he left no record of his experiences. The sympathies of the convent were Lancastrian, as might be expected; however Edward IV. issued a general pardon to the abbot and monks in 1462.[3] In 1465 the abbey church was accidentally burnt down, as related in the tract "Incendium Ecclesiæ" at p. 283. The central tower fell in, but with less damage to the interior of the church than the trembling monks had apprehended. Abbot Boon expended and collected large sums upon the necessary repairs and rebuilding before his death in 1469.

Robert of Ixworth, 1469–1474. He was, says Yates, the son of Sir John Coote of Norfolk. Of him, and of the next abbot—

Richard of Hengham, 1474–1479, the historians of the abbey seem to have discovered not a single fact.

Thomas of Ratlesden, 1479–1497. He is described as "pius" in the second list of abbots in the St. John's College MS.:—

Et sequitur Thomas, Christo vivat pius abbas.

William of Codenham or Coddenham, 1497–1513. This abbot is probably identical with the "William Bunting," mentioned by Yates as occurring abbot in 1511, and treated by him as a separate individual.

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[1] Sir William Ramsey, in *Lancaster and York, a Century of English History.*

[2] Dugdale.

[3] *Ibid.*

The rule followed with respect to the Rolls publications does not allow of the history of the abbey being pursued beyond the end of the fifteenth century. It may be briefly mentioned that Abbot Codenham died in 1513, and was succeeded by the last abbot, John Reeve of Melford, who, with 44 monks, surrendered the abbey into the king's hands on the 4th November 1539.[1]

Among the "Short Studies on Great Subjects" of the late Mr. Froude, is a paper on the history of St. Alban's abbey, tracing its fortunes from the foundation by Offa in 793 to the terrible letter of Archbishop Morton, just 700 years later. It is evident that a vein of theory pervades the essay. When great institutions like St. Alban's were first founded, the writer seems to say, men could accept and live by the religious philosophy which they represented; but as the Middle Ages drew to an end this was seen to be impossible: no one could sincerely believe the doctrine underlying the monasteries; and with sincerity vanished virtuous living. Now, whatever may be said of St. Alban's, this theory does not fit Bury St. Edmund's. It was not in the fifteenth century, but in the fourteenth, nearly a hundred and fifty years earlier, that corruption and demoralization rose to an intolerable height among the monks of Bury.[2] Those who wore the habit in the fifteenth and sixteenth centuries appear to have found no difficulty in accepting their religion and following their rule; at least nothing turns up from any quarter to their discredit; and at the dissolution the visitors, as Burnet says, "wrote from" Bury "that they "could find no scandals in that house."[3] The misfortune of a careless and vicious abbot for ruler—William de Bernham at Bury in the fourteenth century, and William de Wallingforde at St. Alban's in the fifteenth—appears in either case to account, without any theory, for the deplorable excesses which prevailed.

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[1] Burnet's *History of the Reformation*, Book III., 148.

[2] See p. 65 *seq.*

[3] *Hist. of the Reformation*, Book III., 236.

Section 8. *The Holford MS.; Osbert of Clare.*

In a note at p. 529 of the first volume of Hardy's *Catalogue*, mention is made of a MS., written in the time of Abbot Anselm, and treating of the life and miracles of King Edmund, which was in the possession of Mr. Holford of Dorchester House. By the kindness of Capt. Holford, the present possessor, I was enabled to examine this MS. in September 1893, and found that besides the remarkable pictures described in Waagen's *Art Tresures in Great Britain*,[1] it contained what seemed to be a copy, imperfect at the end, of the work of Osbert of Clare on the "Miracula Sancti Eadmundi "regis et martiris," and also a copy, apparently complete, of Abbo's *Passio*. As the work of Osbert, though much quoted in the margins both of Bod. 240 and Titus A. viii., was not before known to exist independently, it seems desirable to give here an exact account of the contents of the Holford MS., the date of which cannot be put later than 1150.

It begins with two letters; the first is from Henry I. to Abbot Anselm (1121–1148). The king, writing from Winchester, entreats the abbot to abandon his purpose of undertaking a journey abroad. Both the monks of Bury and the military tenants of St. Edmund are strongly opposed to his going, and the king cannot consent to it. If ill-health be the ground, his friends will do all in their power to keep him in good case. This letter was written, if Henry of Huntingdon is to be relied on, either in 1127 or 1130 or 1133; for only in those years, according to the chronicler, did Henry I. visit Winchester between Anselm's appointment to the abbey and his own death.

The second letter, written probably about 1140, is from Prior Talbot, a brother of Hervé the sacrist, and is addressed to Anselm in Normandy. The abbot is earnestly requested to return to Bury.

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[1] Vol. II., 215; 1854.

Page 3.--A memorandum occurs here, to the effect that after Anselm the legate—"sanctæ Romanæ digni-" tatis filius"—had obtained by canonical election the government of St. Edmund's Abbey, he increased by a certain amount the pittance of the monks. At his order Hervé the sacrist bought a number of *mansuræ*, or "holdings," in the town of Bury, and secured on them the payment of certain sums for the monks on particular festivals.

Page 7.—Three lessons belonging to the Vigil of the Saint follow.

Page 11 to page 43.—Here are the pictures. They were evidently designed, not to illustrate the work of Osbert, which immediately follows them, but the works of Abbo and Hermannus. "From p. 11 to p. 42," says Waagen, " the story is told in pictures, each of which occupies a " whole page." He calls the book "a rich and well-" preserved specimen of the old English art of the " twelfth century." The drawing is often good, and the persistent brilliancy of the colour is very remarkable. The first picture shows a blue rolling sea; seven fish are swimming in it; six ships, moved by oars, are upon it; on a sort of island in the centre there is a castle. Here is probably represented the voyage of Edmund with his followers from Saxony to Norfolk. On p. 29 the wolf, of blackish-grey hide, is seen holding the head between his paws; on p. 30 he is gravely following the man who has taken it from him. There are pictures of Ailwin's travels with the relics, of his interview with Sweyn, and of St. Edmund pinning Sweyn to the earth with his lance.[1]

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[1] Mr. H. Hucks Gibb (now Lord Aldenham,) desired to arrange, with Capt. Holford's permission, for the reproduction of the pictures, under the auspices of the Roxburghe Club; but difficulties have presented themselves thus far.

Page 43.—*Incipit præfatio super miraculis Sancti Eadmundi regis et martiris.*

"Cum multorum gesta secularium," &c. Fifteen chapters follow, which agree almost exactly with those printed in vol. I., 107–148, as part of the work of Samson "De Miraculis." Of these chapters Samson could only have been the compiler, not the writer. Whoever wrote them made free use of the work of Hermannus.

Page 104.—The 16th chapter of this writer is the story of Wulmar, which occurs, differently told however, as the second miracle in Samson's Book II., p. 160. We learn here (p. 106) that Bury was sometimes called "Eadmundeswurde" or "Eadmundsworth."

Page 108, cap. xvii., "Excusatio Hystoriologi."—This is the last chapter of the writer's first book. It does not occur in Samson's work. It ends with "Explicit "liber primus."

Page 110.—"Proemium libri secundi." The writer says that he has been asked to undertake a second task, and write further on the miracles of St. Edmund; he gives at some length his reasons for consenting. This proem has nothing in common with the "Prologus" which, according to Titus A. viii., Osbert of Clare prefixed to his second book.

Page 113.—*Lib. II. De translatione secunda pretiosi corporis ipsius.*

"Cum igitur ferocissima Dacorum."

This chapter agrees in substance with the first chapter of Samson's second book (p. 155), but the latter is more shortly told.

Four chapters follow, which agree with chapters 3, 4, 5, and 7 of Samson's Book II. The last of these is the story of Abbot Lambert (I., 176), which this writer introduces by saying, "I insert Lambert's narrative "though it should excite shame in me for my own "silence."

Page 149.—"Cum eis gratiarum actiones optuli Deo "et suo martyri egregio; cui sit honor et gloria in "secula seculorum, Amen" (I. 178). Here the work of this writer ends. In the margin, a much later hand has added, "deficiunt hic XIIII. miracula." These fourteen miracles follow here in the work of Samson, and to every one of them, in Bod. 240, the name of Osbert of Clare is attached in the margin.

It is possible therefore to hold that the work on the miracles in the Holford MS. was not written by Osbert of Clare, but by some unknown person, writing in the first half of the twelfth century. The probabilities, however, seem to be greater the other way. Osbert of Clare certainly wrote a work in two books on the miracles; and this writer in the Holford MS. did the same. And though no part of what the last-named writer contributed is anywhere said to be by Osbert, the resemblance of style is considerable, and nothing precludes the belief that we have in the two MSS. two different redactions by the same writer.

Page 151.—Abbo's epistle to St. Dunstan, followed by the Passio, occurs here, and ends at p. 170. The remainder of the volume, to p. 198, consists of lessons and hymns, with music noted, from the Office of St. Edmund.

Section 9. *The alleged removal of the body of St. Edmund to Toulouse.*

In the seventeenth century the city of Toulouse believed itself to possess the body of St. Edmund. After the terrible plague which, beginning in 1628, lasted for several years, the authorities of the city vowed "d'élever les reliques de ce grand martyr." From a tomb of stone they were to be translated with great pomp to a silver "chasse" or reliquary. The vow is said to have been duly performed. On the 13th Nov.

1644, we are told,[1] the archbishop, Charles de Montchal, with his clergy, in the church of St. Sernin, assisted by seven bishops, in the presence of the senate of Toulouse, the Octoviri or magistrates of the city, and others, in accordance with a vow made by the said Octoviri at the time of the plague, removed the relics of St. Edmund king of Anglia, of St. Symphorian, and four others, from their marble tombs into shrines of silver. The shrines remained on the altar during eight days.

To commemorate the occasion, the Sieur Caseneuve composed a small volume entitled "Histoire de la Vie et "des Miracles de St. Edmund," and published it at Toulouse in 1644. A copy of this book is in the Bodleian Library.

The writer begins by naming a long list of authorities, but in substance his account of St. Edmund is taken from Matthew of Westminster's *Flores Centuriarum*, Abbo's *Passio*, and Harpsfield's *Ecclesiastical History*. There is no necessity for commenting on the portion of the book relating to St. Edmund and his miracles. At p. 100 he asserts that the church of St. Sernin, at Toulouse, possesses St. Edmund's relics. The theory is, that when Louis the Dauphin, afterwards Louis VIII., was in England in 1215-16, he was at one time master of Suffolk, came to Bury, and took away the relics from the shrine; that afterwards, while laying siege to Toulouse, he was lodging at St. Sernin's, then outside the city; and that he gave the relics of St. Edmund to the monks of that monastery, who preserved them ever afterwards.

The act ascribed to the French prince is materially possible, for Roger de Wendover, who was a monk of St. Alban's at the time, mentions that in the spring of 1216, Louis, marching north from London, overran and

[1] *Gallia Christiana*, vol. XIII., 187[illegible].

ravaged ("miserabiliter spoliavit") Essex, Suffolk, and Norfolk. No evidence, however, of his having visited Bury at the time, either as friend or foe, can be found in the convent records or anywhere else.

Had the entire relics of St. Edmund been removed at this time by Frenchmen into France, it is scarcely credible that no triumphant mention of any such thing would be extant in any French source.[1] None such exists; and I am informed by Lord Francis Hervey, late member for Bury St. Edmund's, that no mention of relics of St. Edmund, as being in the possession of the monks of St. Sernin, is found in the inventories of that convent before 1440.

If there would have been exultation on one side, there would have been corresponding depression on the other. Hugo de Northwold was a man of high character, and certainly would not have surrendered his charge except to main force. Is it conceivable that the cry of rage and consternation which would in that case have arisen from all Suffolk, would have left absolutely no trace in the voluminous county records, both monastic and secular, that have descended to us from this period? Yet not the slightest hint of any unusual occurrence affecting the monastery in 1216 has come down to later times.

Again, it must be observed that the French accounts are not altogether consistent with one another in regard to the exact nature of the relics which St. Sernin's was supposed to possess. The ceremonial of 1644, as described above, appears to refer to the *whole* of the relics of St. Edmund. But in the yearly procession, instituted

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[1] The story of the abstraction of the relics of St. Nicholas from Myra in 1087, given in the seventh book of Ordericus Vitalis, illustrates the temper in which a successful theft of this kind would have been welcomed in France, in total disregard of the feelings of the people of Bury.

at Toulouse in 1562 to commemorate the deliverance of the city from the Calvinists in that year, not the relics generally, but only the *head* ("la Teste de St. Edmond "Martyr Roi d'Angleterre"), is said to have been carried through the streets.[1] This apparently genuine notice of the processions which began in 1562, resting on the authority of a writer named D'Aydé, often quoted in the "Monographie," does not seem to be easily reconcilable with the narrative of the Sieur Caseneuve.

The monks of Bury never ceased, down to the middle of the fifteenth century, if not later, to claim that they were in possession of the incorrupt body of St. Edmund:—

In 1346, in the pleadings in the Bateman case (MS. 174, Exeter College), Bury is spoken of as "monasterium "in quo corpus gloriosi regis et martyris Edmundi "quiescit humatum."

About 1350: Cronica Buriensis (*infra*, p. 4): "Abbas "Baldewinus . . . . . præsentem basilicam sub Wil- "lelmo rege primo a fundamentis construxit lapideam, "in quam pretiosum . . . . . Edmundi corpus, ubi "nunc requiescit . . . . . cum magna transtulit gloria "anno MXCV."

The same writer (*infra*, p. 7), speaking of the shrine, calls it a most precious chest, "quæ sanctissimam glebam regis continet."

The writer of the Cronica Buriensis was a monk of St. Benet Hulme, not of Bury.

About 1420: In the metrical version of Cnut's charter (*infra*, p. 217), occurs the passage—

"to stonde the more in grace
Of the holy martyr that restith in that place."

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[1] See *Monographie de l'insigne Basilique de St. Saturnin*, Paris and Toulouse, 1854.

About 1430 : Miracle Register, (*infra*, p. 324). A monk had a vision "quod beatus Edmundus de scrinio suo, in quo jacet incorruptus, corporaliter exivit."

About 1435 : Lydgate's metrical Life of St. Fremond, l. 1,400 :—

"Wher the martir lith hool now in his shryne."

1444 : Continuation of the Life of St. Fremond in MS. Ashm. 46[2] :—

"King and martir and a pure virgine,
Off Estyngelond enherytour be ryght,
Which incorrupt restith in his shryne."

Lord Francis Hervey, in his interesting brochure on this question,[3] (of which he was so good as to lend me a copy, along with the *Monographie* mentioned on the last page), pp. 13–15, quotes several similar testimonies, the dates of which are, 1257, 1429, and the years between 1429 and 1446.

On the other hand, no inspection of the relics seems to have been made between 1198 and the Reformation ; and when Henry VIII.'s commissioners opened the shrine in 1539 they reported that it was "very "cumberous to deface," but did not mention any relics of St. Edmund, except "the paryng of St. Edmund's naylls."[4] Lord Francis Hervey is inclined to think (pamphlet, p. 12) that it may be hence inferred "with "some approach to certainty that the body or skeleton "of the saint was not then to be found in the shrine." Considering, however, the character of these commissioners, and that what they and Cromwell, their employer, were chiefly thinking of was the amount of gold, silver, and jewels of which they could rifle the

[1] Horstmann's *Altengl. Legenden*, II. 437.

[2] *Ib.*, p. 444.

[3] *The Relics of St. Edmund*, Bury, 1886.

[4] See their letters in Yates' *History of Bury*, p. 232 ; and compare the story of the devout service of Oswen, *supra*, I., 20.

monastery,[1] too much stress cannot be laid on their silence respecting a "treasure" which would be in their eyes absolutely valueless. But even if the relics were not in the shrine, it is impossible to be certain, in the absence of evidence, that the monks had not secreted them.

The most probable conclusion, on the whole, appears to be that while it is not impossible that Abbot Hugo de Northwold gave to the French prince (if he really visited Bury in 1216) some portion of the relics, afterwards transferred by him to the monks of St. Sernin, the greater part of them remained at Bury, and were there preserved till the Dissolution.

Section 10. *The Extorted Charter* (*infra*, p. 302).

Although the author of the *Deprædatio Abbatiæ* (II., 333) describes the charter signed under pressure by Abbot Draughton as "containing a great dis- "inheritance of the church," and the writer of the *Cronica Buriensis* (*supra*, p. 39) says that it contained "many articles contrary to God and the Church and the

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[1] "We have taken in the seyd "monastery in gold and sylver "5000 markes and above, besydds "as well a riche crosse with "emeredds, as also dyvers and "sundry stones of great value."—Yates *loc., cit.*

[2] Since the above remarks were written, I have seen the work, in many respects interesting and valuable, of the Rev. J. B. Mackinlay, O.S.B., on the Life of St. Edmund. This Benedictine writer believes the story of the removal of the body; but he brings no fresh evidence, and nothing that he says appears to me to balance the arguments in favour of not believing it. He urges (p. 233) that "the silence of "... the chronicles and registers "of St. Edmund's Abbey strongly "argues that the body was not "there." But there was no such silence; as has been shown above. From the story of the monk's vision (*infra*, p. 324), he infers (p. 231) that the relics were not in the shrine in 1344; but to me the story seems, so far as it goes, to show the contrary.

abbot's rights," the impression which a careful reading of the document creates is rather suggestive of the great moderation of its framers. The alderman whom it sets over the town was no new official; his existence and regular appointment had been recognised by the settlement of 1292 (I., xliv.); but whereas by that settlement the burgesses were annually to present the man of their choice to the abbot for confirmation, under the new arrangement (section 1) he was to be elected freely by themselves. Again the Merchant Guild, recognised in sections 1 and 27, was no new institution; Jocelin (I., 302) mentions it as existing in the time of Abbot Samson. It had been abolished, however, under the "Concordia" of 1264 (I., xl.); the present charter revives it, and adds to its importance.

The arrangement (section 4) as to the town gates nearly agrees with that of Abbot Samson's charter (Battely, p. 155), under which the burgesses were to find annually four janitors for the four gates; now the alderman is to find them. The repair of the gates was to be effected as before; the convent to find the materials, and the town the labour. "Si opus fuerit," says Samson's charter, "sacrista inveniet materiem "portarum, et burgenses parabunt eas."

Section 6, prescribing moderation in amercements; section 9, guarding the rights of a vendor's next of kin; section 10, authorizing the alderman to regulate encroachments ("purprestures"), and sections 15–20 on distresses and wills, seem to be in themselves fair and reasonable, according to the ideas of the time. Section 12, allowing a burgess to will half his property, but ordering that the other half shall go to his heirs, seems to be just and reasonable.

To determine the precise effect of sections 8, 14, 23, and 24 would require a fuller knowledge of mediæval law, and also of the local circumstances, than the present editor possesses. *Hadgovel*, section 8, is evidently

the same as the *haggovele* (head-tax?) mentioned by Jocelin (I., 303), the right to which then lay with the sacrist; this payment is restricted by the present clause. Section 14 seems to involve some transfer of jurisdiction from the "little court,"—which must mean the Cellarer's Court (Jocelin, 301–2), so called to distinguish it from the Abbot's hall of pleas at Henhow (Gage's *Thingoe Hundr.*, 1838),—to the Burgesses' own court, the Portmannemot. The nature of most of the writs mentioned in sections 23 and 24 has been explained in notes (*infra* p. 312); though how the Abbot's grant could prevent the King's writ in such cases from running in Bury it is not easy to understand.

Clauses which the convent would naturally resent and feel to be unfair are 2, 3, and 13. The first, granting to the alderman "the taxation in the town of St. Edmund of every kind of wares and merchandise," must have been irreconcilable with many of the customary rights, so far as they were still exercised, which were claimed by the cellarer in Samson's time; see Jocelin, pp. 299–302. The second transfers the right of wardship over the orphan children of townsmen of Bury from the abbot to the alderman. As their feudal lord, the abbot must have enjoyed the use of their lands till they came of age "without any account of the profits."[1] The effect of this clause 3, on the contrary, would have been to preserve the profits of his land, during his minority, intact for the owner. This might be more consonant to natural justice, but it would certainly involve some pecuniary loss to the Abbey. Lastly, section 13, requiring the abbot to grant probate of wills and letters of administration gratuitously, seems, on the face of it, to be unfair.

Other clauses, breathing the narrow corporate spirit of the times, would work oppressively towards

[1] See Taswell-Langmead, *Engl. Constit. History*, p. 63.

strangers. These are sections 29, 31, and 32, which restrict within the narrowest limits the right of anyone not a burgess to trade in Bury. Nor do the burgesses allow much right over their own property to their wives; section 11.

The guarantees described in sections 34, 35, would perhaps have been sufficient for their purpose in peaceful times; but in 1327, when scenes of rapine and violence were fresh in the memory of the monks, and society could not have as yet returned to a sense of security, it is not wonderful that they were overridden and held to be invalid.

The names of the nine knights at the end of the document indicate perhaps that they were consulted by the townsmen as to the changes demanded, and did not hold them to be altogether unreasonable, or undeserving of consideration.

The following remarks, with which I have been favoured by Mr. James Monahan, Q.C., satisfactorily explain the terms *ael* and *besael* in section 23, and throw light on several other points:—

"The first clause of the charter purports to constitute a municipal corporation for the town of St. Edmund. This is the legal effect of a grant that the commonalty may have 'an alderman in perpetuity, and a common 'seal, and a merchant guild.' (*Grant on Corporations*, pp. 5 and 11. Viner's abridgment, Tit. corporation F.)

"It is laid down by Candish J. and Knivet in the Year Book, 49 Edward III. fol. 4, that none but the King can make such a corporation. This has been frequently repeated. In the Year Book, 14 Henry VIII., fol. 2,

Fineux, C.J., says that there are several kinds of corporations, viz.:—

"(1.) Corporation p. le Roy solement come Dean and Chapter. Mayor and Communalty (*i.e.*, municipal corporation).

"(2.) Corporations p. le saint pere solement come ceux freres mendicants.

"(3.) Corporations 'per ambid,' come Abbey and Convent, &c.

"However, it appears that grants constituting corporations were sometimes made by subjects having jura regalia; see cases referred to in Grant, p. 11.

"It must have been considered that the abbot and convent of St. Edmunds could not make the charter of their own authority, because, by clause 35, they are bound in a penalty of 3,000*l.* to obtain its confirmation by a Royal Charter.

"The words 'ael' and 'besael' in clause 23, page 313, must refer to writs of Aiel or Besaiel, described in Fitz-Herbert's *Natura brevium*, p. 220. The writ of Aiel was issued when the grandfather was seized in fee at his death, and a stranger entered and deforced the heir. The writ of Besaiel was issued when the ancestor was the great-grandfather.

"It appears from Fitz-Herbert that these writs were also used in cases when the ancestor entered into religion and was professed."

J. H. M.

Section 11. *Lives of St. Edmund King and Martyr.*

Abbo. The only life of St. Edmund that we possess which has any historical value is that by Abbo of Flory. The work called "Chronicon Fani S. Neoti," or "Annales Joannis Asserii," printed by Gale among the *Quindecim Scriptores* (p. 141) as a genuine work of the bishop of

St. David's, contains a life of St. Edmund borrowed from Abbo and other sources. It cannot therefore have been written by Asser, who lived 80 years before Abbo. Sir Thomas Hardy (*Catal.* I., 557) considered that it was probably a compilation of the latter end of the twelfth century.

Gaufridus.

To Abbo succeeds Gaufridus de Fontibus (Vol. I., xxxv., 93), who wrote on the parentage, early youth, and journey to East Anglia of St. Edmund, in the middle of the 12th century, dedicating his treatise to Abbot Ording, who died in 1156.

Arinstein writer.

A sketch of the saint's life, apparently taken from Abbo, exists in the third volume (*Harl.* 2,802) of a magnificent Passionale of the twelfth century, which once belonged to the monastery of St. Mary and St. Nicholas at Arinstein. See Hardy's *Catalogue,* I., 529.

Matthew Paris

Coming to the 13th century, we first meet with the account of St. Edmund given in the *Chronica Majora* of Matthew Paris (I., 393); it fills between seven and eight pages of the Rolls edition. Mr. Luard states (Preface to Index volume, p. ix) that all this part of Matthew is the work of John de Cella, abbot of St. Albans, who died in 1214. On the legendary amplifications which the biography here receives, see Vol. I., xv.–xx.

Matthew of Westminster.

The account given in the *Flores Historiarum* of Matthew of Westminster is taken nearly word for word from Matthew Paris. The author of Bromton's Chronicle (Twysden, 804) uses Matthew of Westminster, supplying no fresh matter.

Denis Piramus.

Denis Piramus (II., xxiv., 137), at the request of the monks, wrote "La Vie Seint Edmund le Rey" in French verse about 1240. His chief sources are Geoffrey of Monmouth, Abbo, Galfridus, and Herman.

Robert of Gloucester.

A short life in English twelve-syllable lines, which, from the resemblance of style to the well-known Chronicle, is commonly ascribed to Robert of Gloucester, was produced towards the end of the thirteenth century.

It was printed by Dr. Furnivall for the Philological Society in 1862; see Hardy's *Catal.* I., 536.

Bod. 240. anonymous.

Towards the end of the fourteenth century a detailed life of the saint was compiled in the monastery, following the usual authorities, but citing also books which are not now extant. This is contained in the MS. so often quoted, Bod. 240. It is accompanied by a full report of the miracles, extending to the year 1375. See Nos. 1103, 1104 in Hardy's *Catalogue,* and vol. I., lxvi.

Abbot Curteys.

With the object of proving that the exemption of St. Edmund's monastery from episcopal jurisdiction dated from a time long anterior to the publication of Gratian's Decretum, and still more to the appearance of the Decretals, Abbot Curteys, about A.D. 1430, compiled a short life of the saint from the "prolixa vita," by which apparently is meant the extended biography mentioned in the last paragraph. Much stress is laid on the fabulous victories which Edmund is said to have gained over the Danes before he resolved to fight with them no more, and use is made of several curious local legends; but the main outlines of the story agree with the narrative of Matthew Paris. The history of the shrine after the martyrdom is briefly told, down to the time of the Conqueror. This work was printed by Battely in his *Antiquitates* (p. 118), though with some curtailment.

Lydgate.

The metrical life by John Lydgate, in rime royal, extending to 2,023 lines, and occurring in many MSS., is accompanied in the Ashmolean MS., No. 46, by the legend of St. Fremund, said to be St. Edmund's cousin, and enlarged by a number of stories of miracles, the latest of which is placed in the year 1444. All this matter has been printed by C. Horstmann in his *Altenglische Legenden,* neue folge, Heilbronn, 1881. The poetry is by no means of a high character; and perhaps Oxford, though it possesses a number of unique Lydgate MSS., could not reasonably be expected to

produce an edition of his unpublished works;—what might have been expected was a descriptive criticism of them. The present editor had intended to print at least Lydgate's poem on St. Edmund, but this has been rendered unnecessary by the admirable work of German industry just referred to.

John of Tynemouth.

A "Sanctilogium," or collection of saints' lives, made in the fourteenth century by John of Tynemouth (inadvertently confounded on p. lxvi. of vol. I. with John Tymworth, one of the Bury abbots), and borrowed in great part from an earlier work of the same kind by Guido of St. Denis, contained a short life of St. Edmund. This was used by Capgrave for his *Nova Legenda Angliæ*, on which see the note at p. 20, vol. I. of Hardy's *Catalogue*. Capgrave died in 1464. In 1499, Jacques Neelle, of Rouen, produced the "magnificent volume"[1] in the Bodleian Library (Tanner, 15), which he had compiled at the cost and charge of Prior Goleston, of Canterbury. He seems to have incorporated all Capgrave's biographies, so far as has been ascertained. At any rate, the short life from this MS. printed below, p. 348, is nearly identical with that in the *Nova Legenda*, as printed in 1516, long after Capgrave's death, by Wynkyn de Worde.

John Capgrave.

Jacques Neelle.

Appendix B.

Section 12. *The Hagiology of the "Memorials."*

With the long excerpt from the MS. Bod., 240, given in the Appendix (page 318) the printing of the greater part of the hagiological matter relating to Bury contained in that codex, in continuation of similar excerpts

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[1] Hardy's *Catalogue*, I. 21.

at vol. I. p. 358, and vol. II. p. 362 is completed. The preferable course for an editor would be to leave these narratives, which are seldom capable of being tested in any way, to make their own impression on those who read them. But as Dr. Liebermann has devoted some interesting pages to the discussion of the miraculous narratives told by Hermannus, whose work was printed in the first volume of these Memorials, and as these narratives differ in no essential respect from those which we are now considering, it seems necessary to examine the view which he has put forward.

With true German thoroughness, Dr. Liebermann has analysed the materials furnished by Hermannus. He has shown that while the invocations of the saint which succeeded are recorded, no notice is taken of the invocations which failed; that strong motives—*esprit de corps*, love of money, love of power, love of distinction,—may often be traced in the very texture of the narrative, and that we have no means of knowing how far the writer was influenced by them; lastly, that the evidence offered, if any is offered at all, is generally of a slight and flimsy character. At the same time, he admits that, indirectly, these stories throw much light on the local and general history of the period,—on manners, customs, dress, phrases, persuasions, prejudices, and all that concerns the "Culturgeschichte" of the age,—and that, if only on this ground, they are of real value.

All this is equally true of the miraculous narratives printed in the present compilation.

Still, to say that these stories tell us something about national, something about local and personal history, and that they throw light on the state of "cultur," does not explain or justify their existence. Were we convinced that the inference of supernatural interposition from the facts stated was in every case false, and that the narrator never wrote in good faith, but always from some

interested motive, we should estimate the narratives at a very low rate indeed, and few of them probably would find their way into print. It is because the wind-up of the tale often strikes us as at least partially true, and the *bona fides* of the teller as, in numberless cases, unchallengeable, that they cannot be at once dismissed from consideration. But then, if there is any element in them of truth at all, how are they to be explained? The assumption of universal mendacity—of unfailing and unblushing imposture—clears the field; for a motive of self-interest can always be assumed, sufficient to account for the invention of the stories. But everyone familiar with teratological literature knows that the view of absolute and unqualified falsehood, in the case of almost any long series of alleged miracles, cannot be sustained.

The miraculous events related are connected with a shrine; the shrine is that of a hero-saint; the saint is said to have died while bearing testimony for the faith of Christ. So far as this, all can agree; in what follows, men are influenced by their respective philosophies. Catholic philosophy accounts a martyrdom like that of St. Edmund as a true and important event, and one fraught with beneficial consequences for later times. After three or four centuries, these consequences could be clearly discerned and stated. Besides the indirect fostering given to art, which, through painting, sculpture, metal-work, and all the arts dependent on architecture, throve in the district after the establishment of the shrine; besides the moral elevation and enlightenment which the residence of a body of religious men, bound by their rule to a life of virtue, ought to have assured, and over long periods did assure; besides the canonical hours of prayer, the sermons, the practical recognition of a divine order and government of the world,—the higher spirits of the monastery claimed that the heroic virtue of their founder had merited with the Eternal Disposer a special

recompense. If men would only be grateful, what might not their heavenly patron obtain for them? Like the disciples going to Emmaus ("Ought not," &c., Luke xxiv.), the advocates for the saint argued, "Ought "not—must not—St. Edmund obtain relief for many "of the miseries of man's earthly condition if duly "invoked?" Hence these alleged miraculous events would seem to such minds to be the natural outcome of a new moral and spiritual force, working from a special local centre, committed to their administration.

On the other hand, different philosophies,—that of Hegel, which destroys free will, that of Voltaire, which subverts Christianity,—argue from the preliminary facts to different conclusions. The stories which imply an interference with the natural order, a break in the inevitable sequence of cause and effect, cannot, they urge, be true; but such interferences would be *expected* by generations without enlightenment, and therefore we find them recorded. This general principle, taken in connexion with the special considerations as to suppression of failures, cogent motives, and lack of evidence, enable Dr. Lieberman, while dealing courteously and gently with the reporters in regard to their personal procedure, to dismiss them from court altogether as witnesses for the actual occurrence of any miraculous event.

Whatever philosophy may be adopted, it is certain, from the paucity of details and corroborating circumstances, that the credibility of these narratives cannot be rated highly. It must be noted, however, that they exhibit a certain mental progress; the later ones show that their reporters had become alive to the fact that wonderful stories ought to be supported by evidence, and that bare assertion was not sufficient. The narratives in vol. I. (pp. 364–377) give no names, are vague as to date and place, and sometimes describe as miraculous events which look like accidents or the self-curative

processes of nature. These events are referred to the years ending with 1220. The later narratives (vol. III. pp. 318–348), ending with 1375, generally give names, tolerably precise indications of date and place, and a fair array of attendant circumstances.

Section 13. *List of the Abbots of Bury St. Edmund's.*

Name.	Elected.	Died.
	A.D.	A.D.
Uvius	1020	1044
Leofstan	1045	1065
Baldwin	1065	1097
Robert I.	1100	Deposed in 1102
Robert II.	1107	1107
Albold	1114	1119
Anselm	1121	1148
Ording	1148	1156
Hugo I.	1157	1180
Samson	1182	1211
Hugo II.	1215	Bishop of Ely in 1229
Richard de Insula	1229	1234
Henry	1235	1248
Edmund de Walpole	1248	1256
Simon de Luton	1257	1279
John de Northwold	1279	1301
Thomas de Totington	1302	1312
Richard de Draughton	1312	1335
William de Bernham	1335	1361
Henry de Hunstanton	1361	1361
John de Brinkele, *or* Brinkley	1361	1378
John de Tymworth	1379	1389
William de Cratfield	1390	1415
William de Exeter	1415	1429
William Curteys	1429	1446
William Babyngton	1446	1453
John Boone	1453	1469
Robert de Ixworth	1469	1474
Richard de Hengham	1475	1479
Thomas Ratlisden	1479	1497
William Bunting, *or* de Codenham	1497	1514
John Reeve, *or* de Melford	1514	Resigned 1539

Section 14. *The Abbey Church and the Convent Buildings.*

The complete study of the ichnography of the Abbey which I at one time (see I., 297, note) hoped to accomplish, I have found myself compelled to abandon, owing to the difficulties which residence in Ireland, and my duties there, interposed. All that I found time and means to do may be seen in the sketch plan and accompanying remarks which follow. These will, I hope, serve for a partial guide to the intricacies of a very interesting site, which the abundance of illustrative material, that material having never been thoroughly studied and digested, only renders more perplexing.

The first church raised over the body of St. Edmund, after its removal from Hoxne to Beodricsworth, was a large wooden structure ("ligneo tabulatu ecclesiam," I., 19). Its erection took place many years[1] ("multis annis," Abbo) after the martyrdom, when the country was at peace. The reign of Edward the Elder is the earliest date that will suit both these indications, and we may therefore suppose the wooden church to have been built somewhere between 906 and 916. Nineteen years afterwards (I., 359) secular canons are said to have taken formal charge of the tomb, and the cult which had begun to be connected with it.

The next church was of stone; it was built in 1032—after monks had replaced the canons—and consecrated by Egelnoth, archbishop of Canterbury. It seems to have been round; its foundations were unearthed in 1275, when the new Lady Chapel was built on the same site. The author of the *Cronica Buriensis* (III., 32) says that on this occasion, "the walls of a certain old

[1] Authorities differ; Bod. 240, p. 832, gives 36 years, the Curteys Reg. 33 years.

" round church were found under the earth, which was " much wider than the [Lady] Chapel." Long before, in 1095, Abbot Baldwin had pulled down what was above ground of this old church, translating at the same time the relics of St. Edmund out of it into the church of his own building; and this translation Lydgate[1] describes as having been " Out of a chapel that called was Rotounde."

Abbot Baldwin, towards the end of the eleventh century, desiring to take advantage of the ample revenues of the foundation, and also of the bolder and grander architectural ideas of the time, pulled down the church of 1032, and erected on the site the noble building which, in its principal parts, still stood at the date of the dissolution, and passing then into the hands of private owners, perished by slow decay, until the fragments now visible on the site were all that was left.

The tract known as the " Deeds of the Sacrists," *Gesta Sacristarum,* printed in the second volume, describes the chief architectural incidents relating to the church and the monastic buildings, from the time of Abbot Baldwin to the end of the thirteenth century. The great builders were, sacrist Godefrid in the time of Robert II., sacrist Hervé under Abbot Anselm, sacrist Helyas under Abbot Ording, and sacrists Hugo and Walter de Banham under Abbot Samson. What they accomplished, or the more memorable portions of it, may be seen on reference to the ground plan below, and the notes accompanying it.

The great western tower was begun by Samson when he was subsacrist, (Joc. 217), and finished by sacrist Hugo while Samson was abbot (ii. 291). It fell down suddenly on the 23rd September 1210. The

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[1] In the supplement to his Life of St. Edmund; Horstmann, *Altengl. Leg.* II., 438.

writer of the *Annales Sancti Edmundi* (II., 19) says, "The very strong tower at St. Edmund's without any "shock of whirlwind or tempest, rather by some "prodigy than from natural causes, fell on the "23rd September." Taxter and the author of the *Cronica Buriensis* (III., 9) say the same. Jocelin, whose narrative breaks off at an earlier point, has no allusion to this disaster. Nor—which appears strange—is it noticed in the *Gesta Sacristarum.* I have come across no statement in the Registers or elsewhere of the steps that were taken to rebuild this tower, if it ever was rebuilt.[1]

So far as appears, belfries (*campanaria*) were put up in the church not long after the fall of the tower, by Richard de Neweport, about 1220. In the larger belfry was hung a great and costly bell, which was called Neweport (II., 293). After the sack of the church and monastery in 1327 great expense must have been incurred to repair damages. Between 1353 and 1381 (III., 341, 130), sacrist John de Lavenham built the great Campanile in the centre of the church; probably while the good John Brinkley was abbot (1361–1378). Of this John de Lavenham Leland, (*Itin.*, IV., App. f. 27), states, without giving any date, that, being sacrist, he built in 26 years a new Campanile over the choir, and put up in it a great bell. The date is sufficiently supplied below (p. 341). It appears that in 1353, the date of the vision which is recorded of him, John de Lavenham was guest-master,

[1] Perhaps this is doubtful. The passages describing the fall of the tower in 1430 are seen, if carefully scrutinized, to refer to the central Campanile, not to the western tower. In the tract on the fire of 1465 there is no mention of any tower but the Campanile. William of Worcester (1479) speaks of the 'campanile in medio ecclesiæ navis," but not of a western tower. If the stump of the fallen tower was repaired after 1210, and a campanarium or belfry erected on it, would not that explain the silence of the *Gesta Sacristarum?* For in such a restoration there would of course be nothing to boast of—nothing of any importance to record.

but afterwards "an excellent sacrist." Now the passage from Leland just quoted shows that Lavenham held the office of sacrist 26 years; and if we suppose that he was appointed to it about 1358, the Campanile must have been built between that year and 1384. But it was already built in 1381; for in the story of the riots of that year, we hear of one "standing in the Campanile above," and looking eastward at the riotous mob trooping out on the Rougham road (III., 130). The great Bell-tower, therefore,—that splendid architectural feature for which the minster church of Bury was widely famous—was most probably built between 1358 and 1381.

The same Campanile was partly destroyed by a great storm in 1430; particulars are given in the historical and miraculous register of the Abbey; *see* below, p. 345. The fall was gradual, and was perhaps confined more or less to the ashlar, or casing of cut stone, within which the core, composed of chalk flints, firmly cemented together, was enclosed. These cores, some of which rise to the height of fifteen or twenty feet, represent many of the old pillars to this day. At the time of Henry VI.'s visit to the abbey in 1433, no progress seems to have been made in the way of rebuilding. After that Abbot Curteys applied himself to the work vigorously, and the Campanile was entirely rebuilt before his death in 1446.

In 1465, when John Boon was abbot, occurred the great fire in the church described below (pp. 283–7), in which the roof of the nave, which cannot have been vaulted, was destroyed; the Campanile of Abbot Curteys, with the wooden spire that crowned it (*pinnaculum*), the supporting beams being burnt, sank vertically to the ground; and the Lady Chapel north of the choir, and the choir itself, became a wreck. The shrine of St. Edmund, however, remained almost intact, and the flames, though they injured, did not penetrate the vestry,

nor extend beyond it. Dr. James has given a translation of the tract *Incendium Ecclesiæ* at p. 208 of his work.

Concerning the works of reparation after this great calamity, we learn something from the *Brevis Cronica* printed below (p. 298). Prior Ryngsted, a man of great and varied gifts, who died the day before the fire at the age of eighty, left money behind him sufficient to restore both aisles of the church. Abbot Boon is said to have been "a great repairer of the burnt church," restoring the nave at his own expense, and giving liberally towards the rebuilding of the Lady Chapel, the vaulting of the church, and the repairs of the roof of the abbot's palace. The rebuilding of the Campanile also must have been promptly proceeded with, for at the time of William of Worcester's visit, in 1479 or earlier, it seems to have risen in the centre of the church as before (Battely, p. 164), though probably the works on it were not then completed.

Leland, the antiquary, who visited Bury St. Edmund's between 1533 and 1539, just before the dissolution, has left a well-known word-picture of the brilliant and beautiful scene that met his eyes. A translation of it may be seen in Yates' *History of Bury*, and a better one at p. 126 of the work of Dr. James.

The plan of the Abbey site is reduced from the ten-foot Ordnance map; modern buildings, trees, footpaths, &c. being omitted. The positions of the principal monastic buildings, both those of which some remains are left, and those which have wholly disappeared, are indicated in red ink. Many are conjectural only. Much use has been made of Mr. Gordon Hills' two valuable papers in the *Journal of the British Archæological Association*, vol. XXI. Dr. James' accurate and scholar-like work has also been frequently consulted. In the

following notes the buildings, &c. are arranged in alphabetical order:—

Abbot's house (camera abbatis, palatium); (II., 289 III., 187). The ruins face the gate of the great court.

Almonry.—This and the Guest-house, (II., 291, 338), were close to the abbey gate.

Campanile.—The history of the three Campaniles, that of Sacrist Lavenham, and those of Abbot Curteys and Abbot Boon,—has been already given; see p. lviii.

Celleraria.—The office of cellarer in a great monastery required great accommodation. The cellarer of Bury was provided with a deputy and a staff of servants; on his premises were a chapel, a court of justice, sitting-rooms or "solars," larder, store-rooms, stabling, &c. Chaucer's monk was cellarer ("keeper of the celle") in his monastery. (I., 299, *seq.*)

Chamberlain's office (Cameraria, II., 330), (I., 297).—The position of these buildings seems to have been between the abbot's house and the monks' quarters.

Chapel of St. Andrew (II., 291; III., 87, 187).—Originally built by sacrist Hugo under Abbot Samson, and seems to have been then connected with the Infirmary. Later on it was removed into the Cemetery.

Chapel of the Blessed Virgin Mary.—Originally in the apse, at the extreme east end, but removed in 1275, as noticed above, to the place where the chapel of St. Edmund had stood. There is much uncertainty as to the later designation of the old chapel.

Chapel of St. Botolph (III., 137).—This chapel, where was the shrine with the relics of the saint, so that

it is called by Jocelin (I., 314) a "sanctuary," was probably on the south side of the presbytery, not far from the shrine of St. Edmund; but its exact position is unknown. In Samson's time the altars of St. Botolph and St. Jurmin were raised, one on either side of that of St. Thomas of Canterbury, by sacrist Rudolph (I., 366).

Chapel of St. Catherine (I., 297, II., 291 ; Gordon Hills, 49 ; James, 128, 185).—Dr. James places this chapel at the west end, above the chapel of St. John the Baptist.

Chapel of the Charnel.—A ruined portion of this chapel may still be seen in the Cemetery. It was erected in 1301 ; see Gordon Hills, p. 117.

Chapel of St. Cross.—Believed to have been in the south-eastern apse, corresponding in position to the chapel of St. Saba on the north side (James, 138, 139).

Chapel of St. Denis (Dionysius) (I., 294).—This chapel seems to have been used for giving audience to strangers in ; here Samson met the persons who had been guilty of an outrageous riot in the Cemetery. The chapel of St. Faith was over it.

Chapel of St. Edmund.—Before 1275 it was outside of the north wall of the presbytery ; afterwards it was within the presbytery, as explained below at p. 342. The chapel of St. Saba was next to it. In it was an image of the saint.

Chapel of St. Faith.—At the western end of the church on the north side, above the chapel of St. Denis (I., 297 ; II., 291, 292). See also James, 161.

Chapel of St. John atte Hel (or St. John ad Montem). III., 136—At this chapel, which was in the Cemetery, the monks in procession met Abbot Tymworth when he arrived in Bury after being invested with his temporalities.

Chapel of St. John the Baptist.—At the west end, on the south side, the chapel of St. Catherine being over it. It was used as a baptistery; see James, 185.

Chapel of St. Margaret.—This was near the southern gate of the Cemetery.

Chapel of St. Michael (III., 120).—This was originally the chapel of the Infirmary. It was dedicated (see Battely, 65, who quotes the *Registr. Alphabeticum*) by Archbishop Curbuil in the time of Abbot Anselm. See James, 147.

Chapel of the Relics (II., 187, 324).—This chapel, in which Archbishop Arundell said mass at the time of his visit in 1400, must have been very near St. Edmund's shrine. See Dr. James, p. 137.

Chapel of St. Saba.—This was in the north-east apse; see Battely, 67. Abbot Anselm, in whose time it was dedicated, had been abbot of St. Saba's at Rome.

Chapel of St. Stephen.—This chapel was specially assigned to the prior, and stood near his lodgings; James, 188; Gordon Hills, 166.

Chapter-house.—The old Chapter-house was built by Robert II. and sacrist Godefrid. About 1126 the Infirmary was removed to its site, and the Chapter-house seems to have been then established at the place where it ever afterwards stood. In 1152 all he monastic buildings, except the church, were destroyed or greatly injured by fire (III. 6). Sacrist Helyas, among other works, restored the Chapter-house (II. 291). Sacrist Neweport, about 1220, pulled down the Chapter-house of Helyas, and rebuilt it from the foundations (II. 293). No trace of it now remains above ground (Gordon Hills 125).

Cloister.—Of this there are considerable remains. It stood on the north side of the church, and is said to

have been originally built in the time of Robert II. (I. 356).

Crypt.—William of Worcester (Battely, 164) tells us that there was a Crypt with twenty-four pillars, dedicated to the Virgin Mary, under the shrine of St. Edmund; that it was 50 of his paces long and 40 wide (by estimation 100 feet by 80); and that there was in it a most beautiful spring, *fons pulcherrimus*. It is much to be desired that the ground should be opened so far as to ascertain what isleft of this Crypt.

Dormitory.—(I. 356, II. 291) This, like the chapter-house, is said to have been built in the time of Robert II., and restored by sacrist Helyas. Mr. Gordon Hills (p. 125) places it over the monks' parlour.

Guest-house.—The hostelry or guest-house, *aula hospitum*, was built or finished by sacrist Hugo under Samson (II. 291). It is believed to have stood near the almonry, by the abbey gate.

Infirmary (II., 290, 338; III., 120, 287).—The old Infirmary was removed to the site of the Chapter-house about 1126. After the fire of 1152 it was restored by sacrist Helyas. It was "arranged " round a small cloister court, having its own great " hall and chapel, with altar dedicated to St. " Michael." Of the Infirmary buildings, there " remain a few fragments of wall, the piers of a " series of arches" (Gordon Hills, p. 126).

Library.—Dr. James, whose admirable study of the Bury library has produced many interesting results, discovered from an entry in a MS. now in Bishop Cosin's library at Durham, that it was built by Abbot Curteys (1429–1446). Its position is unknown; Dr. James thinks it was over the Cloister; Mr. Gordon Hills places it over the Chapter-house.

Nor is it known whether it received injury in the fire of 1465.

The Refectory (I., 356; II., 289, 290) was built by Robert II., and restored by sacrist Helyas. There are considerable remains. William of Worcester measured it, and found its length to be equal to 90, its breadth to 21, of his paces, *i.e.*, about 180 by 42 feet. The great bowl of St. Edmund was kept here in 1327 (II. 332).

Shrine of St. Edmund.—See the account of its being opened by Abbot Sampson (I. 312). In Lydgate MSS., both at the British Museum and at the Bodleian, are several paintings from which some idea of the magnificence of material and jewel decoration lavished on this shrine may be derived. It is engraved in the *Monasticon*.

Spanne Hall.—This large hall was built by sacrist Richard de Horningsheath, as an appendage to the Infirmary, about 1260 (II., 295). No trace of it now remains.

Treasury.—Mr. Gordon Hills thinks that the *thesauraria* was over the Vestry (II., 331).

Vestry.—The *vestiarium* (II., 331; III., 287) was between the Chapter-house and the north transept.

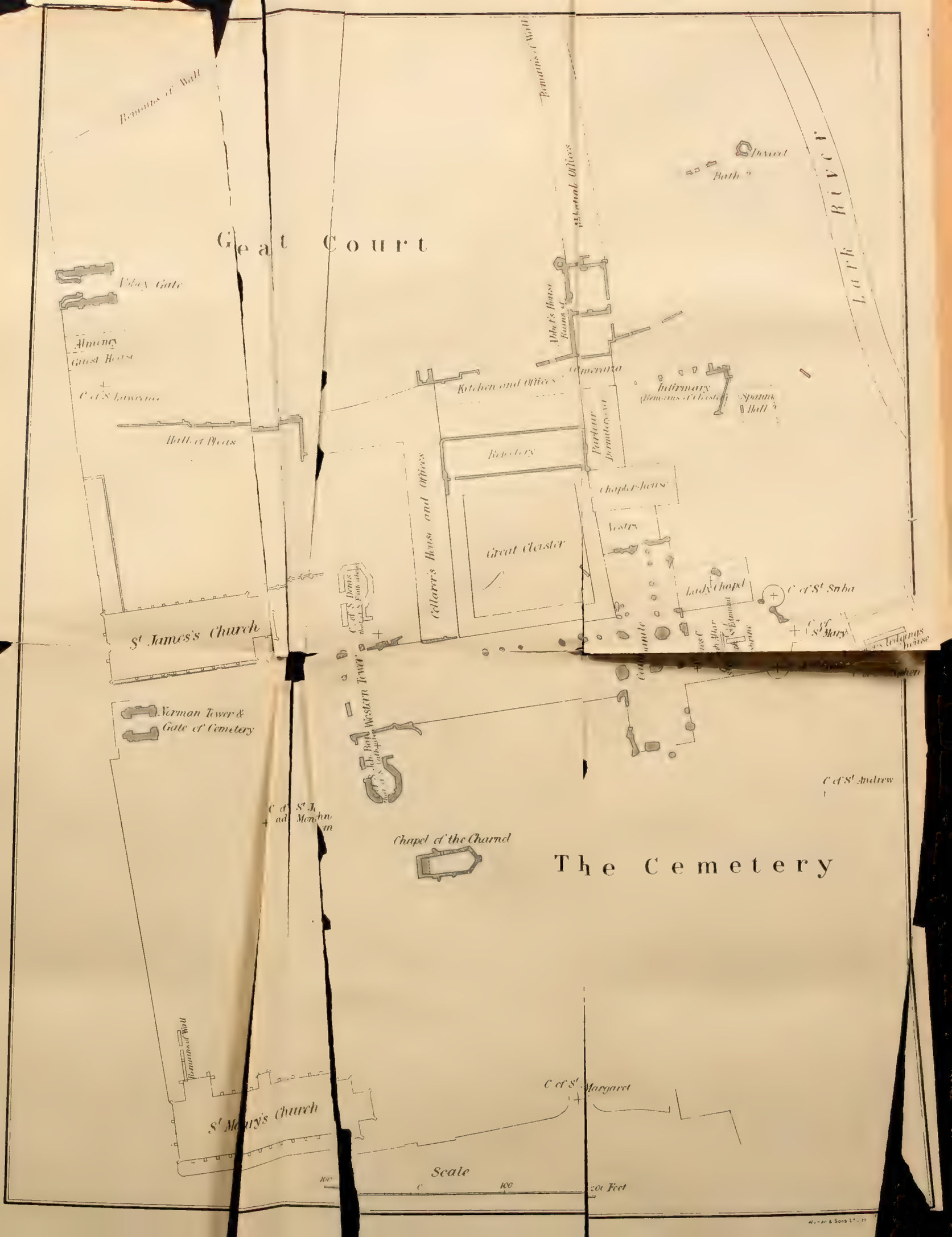
At the conclusion of my editorial task on these "Memorials," I wish to renew the expression of my thanks to all those, named in former volumes, from whom I have received assistance or co-operation. The Rev. T. B. Parkinson, S.J., formerly of the Catholic mission at Bury, has continued to take a warm interest in the progress of the work, and was the means of making me acquainted—through his successor in the mission, the Rev. F. Jones, S.J.—with the excellent study on the church and library of the abbey, lately published by Dr. James, the custodian of the Fitzwilliam

Museum at Cambridge. I have to thank my friend Miss Purser, the distinguished artist, for the help she kindly gave me in preparing the plan of the site for the engraver. To Mr. Reach, secretary to the Corporation of Bury St. Edmunds, my best acknowledgments are due for his kindness in facilitating for me the examination of their archives. Lastly, I am indebted to Mr. Maxwell Lyte, the Deputy Keeper of the Records, for not a few useful suggestions and corrections.

T. Arnold.

Dublin, January 1896.

LIBRARY
OF THE
UNIVERSITY OF ILLINOIS.


Great Court
The Cemetery
Remains of Wall
Abbot's House
Remains of
Almonry
Guest House
C of St Lawrence
Hall of Pleas
Kitchen and Offices
Cellarer's House and Offices
Refectory
Great Chester
Infirmary
Remains of Cloister
Spanne Hall
Parlour
Dormitory
Chapter-house
Vestry
Lady Chapel
C of St Saba
C of St Mary
St James's Church
Norman Tower &
Gate of Cemetery
Western Tower
C of St Andrew
Chapel of the Charnel
St Mary's Church
C of St Margaret
Scale
100
0
100
200 Feet
Palace
Bath
Lake
River

CRONICA BURIENSIS.

A.D. 1020–1346.

(Publ. Libr. Cambridge, Add. MS. 850.)

Anno gratiæ M°XX° Canutus rex, totius Angliæ monarcha, sancti Edmundi regis et martyris corpus, quod condigna reverentia in villa Bedricheswrthe dicta in ecclesia sanctæ Mariæ ligneo locello conditum, et sub secularium clericorum custodia positum habebatur, qui beneficia eidem martyri collata et oblationes inter se dividebant, et corpus sanctum absque condigno honore dimittebant, majori veneratione decrevit conservari. Consilio et decreto archiepiscoporum, episcoporum, reginæ Emmæ, ac totius Angliæ procerum, clericis secularibus qui ibidem inordinate vivebant inde ejectis, monachos fecit introduci, quos a monasterio sancti Benedicti de Hulmo, conventu in duas partes diviso, transponi fecit, mediante Alwino episcopo, diocesano Estanglorum et Eliensi monacho. Ea vero tempestate xxvj. monachi, viri religiosi et bonæ famæ, in eadem ecclesia Deo et sancto Benedicto famulabantur. Ex quibus priorem domus prædictæ Uvium nomine, et alios xii., una cum parte dimidia totius suppellectilis ecclesiæ prænominatæ, videlicet in libris, vestimentis, vasis, ornamentis ecclesiasticis, et ceteris rebus omnibus quæ dividi poterant, transtulerat, altera parte ibidem remanente, præficiens eis in abbatem prædictum Uvium priorem de Hulmo, virum humilem, modestum, mansuetum, et pium, qui confirmatus est ab episcopo Londoniensi. Cenobium quoque beati regis Edmundi tot prædiis et bonis aliis præfatus rex ampliavit, ut omnibus fere

A.D. 1020.

fol. 198 *b*.

Canute brings monks from St. Bennet Hulme to Beodricsworth to take care of St. Edmund's shrine.

Uvius, the first abbot of Bury.

Angliæ monasteriis in rebus temporalibus merito præferatur. Deditque privilegium sancto Edmundo, quod sic incipit, "In nomine poliarchis."[1] Sequenti autem anno quo monachi ibidem sunt instituti, cœpit Alwinus Orientalium Anglorum episcopus ecclesiam sancti Edmundi regis construere, quam Agelnothus Cantuariensis archiepiscopus honorifice constructam in veneratione Dei genitricis, sanctique præfati, anno Domini
A.D. 1032. MºXXXIIº, xvº kal. Novembris, dedicavit. Crescente autem ibidem religione, talis observatio et familiaritas inter utrasque ecclesias, scilicet sancti Benedicti et sancti Edmundi facta est, ut quæcunque harum ecclesiarum majori rerum copia videretur abundare, opulentior inferiorem relevaret ; simili quidem providentia pro defunctis invicem fratribus in utroque monasterio
Friendship between the two monasteries. fieret, ut quantum pro semetipsis tantum et pro illis solverent, in missis, elemosinis, et omnibus aliis bonis Deo placitis. Si vero casu accidente, quod absit, quælibet prædictarum ecclesiarum combustione vel guerra vel aliquo gravi infortunio impediatur, pars dimidia conventus de altera ad alteram consilio utrorumque abbatum et conventuum migrabit ecclesiam; et donec plenarie in pristino statu reformetur, tanquam fratres ejusdem ecclesiæ per omnia in victu et vestitu pars illa participetur. In tanta etiam affinitate et
fol. 199*a*. familiaritate consociantur hæ[2] prædictæ ecclesiæ, ut siquis in aliquo gravi corruat flagitio, unde vel ab ecclesia sua expellatur aut sponte discedat, et illuc confugerit, omni remota occasione præter proditionem monasterii sui et abbatis, in altero monasterio tanquam unus fratrum loci illius collocetur. Abbates vero utriusque ecclesiæ ad alterutram domum accedentes in primo eorundem adventu cum solempni processione et reverentia maxima a fratribus suscipiuntur. Quæ processio abbati sancti Benedicti frequentius

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[1] See Vol. I., p. 342.

[2] *hæc*, MS.

exhibetur. Rexit autem abbas Uvius supradictus ecclesiam sancti Edmundi xxiiij. annis, et obiit, anno Domini MºXLIIIIº.

Anno Domini MºXLIIIIº, Leofstanus, quondam monachus de Hulmo, qui erat unus ex illis xiij. monachis quos Cnutus rex ab ecclesia sancti Benedicti transtulerat ad villam Betricheswrthe, modo Sancti Edmundi dictam, factus est abbas secundus ejusdem loci, confirmatus ab episcopo Wintoniensi, rexitque ecclesiam sancti Edmundi xxj. annis, et obiit, anno Domini MºLXVº, xviiº kal. Augusti. A.D. 1044. Leofstan.

Anno Domini MºLXVº successit abbas Baldewinus Francigenus genere, martyris Dionisii monachus, natus apud Carnotum, medicinalique callens arte sancto Edwardo Anglorum regi annis duodeviginti in cura medendi famulabatur ; et obeunte abbate Leofstano ab eodem rege monachis apud Sanctum Edmundum degentibus in abbatem præficitur, confirmatus ab archiepiscopo Cantuariensi. Qui levita Romam [anno prælationis ejus vijº[1]] pergens, exemptionem ab Alexandro papa IIº impetravit; quem dominus papa in presbyterum ordinavit, et curam delegavit animarum. Deditque ei virgam et annulum, et altare ex lapide porfiritico in honore sanctæ Mariæ et sancti Edmundi ab ipso consecratum, super quod hi versus conscribuntur : A.D. 1065. Baldewin.

Dat sacrat hanc nobis Baldewino pater orbis,
Pontificum sidus Alexanderque secundus.

A quo etiam spirituale privilegium obtinuit, videlicet ecclesiam sancti Edmundi nulli umquam præsuli metropolitano seu diocesano aut eorum alicui officiali in nullo casu subigi, nisi duntaxat sanctæ Romanæ sedis apostolicæ. Cujus tenor talis est: "Alexander " servus servorum Dei dilecto in Christo filio Balde- " wino abbati."[a]

[1] In margine.

[a] The "privilegium" of Alexander II., which here follows, has been printed at p. 345 of the first volume. There is only one dif-

Finitis placitis, calumpniis, et querimoniis, quas Arfastus episcopus faciebat sancto Edmundo de villa ubi nunc requiescit, Willelmus rex dedit hoc privilegium eidem sancto: "Quoniam nos ad regni fastigia," etc. "Datum Wintoniæ kal. Junii." Hic itidem abbas Baldewinus, uti dispensator strenuus, ligneo monasterio demolito præsentem basilicam sub Willelmo rege primo a fundamentis construxit lapideam, in quam pretiosum intemeratumque gloriosi regis et martyris Edmundi corpus, ubi nunc requiescit, donec per resurrectionem circumdetur demutatæ carnis, regnante Willelmo rege secundo cum magna transtulit gloria, anno Verbi incarnati Mº nonagesimo quinto.

Tempore hujus Baldewini Matilda regina uxor regis Willelmi primi dedit Werketone sancto Edmundo.

Rexit autem prædictus abbas Baldewinus ecclesiam sancti Edmundi xxxij. annis, et obiit anno Domini MºXCVIIº, kal. Januar., anno ætatis suæ lxxxº, de quo scribuntur:

Cui requies cœlum, cœlique quies sit in ævum,
Et cum pace Dei gloria laus sit ei.

A.D. 1100. Robert I. Anno Domini Mºcº Robertus filius Hugonis comitis Cestriæ et monachus sancti Ebrulphi in Normannia recepit abbatiam sancti Edmundi de dono regis Henrici primi. Sed iijº anno sequenti in generali concilio

ference of any importance between the two versions of the charter. In that printed in the first volume, which is derived from the ancient MS. Bod. 297, the only saving clause which prevents the papal confirmation of grants of property and franchise made to the monastery under royal statute from being absolute and unconditional runs thus, "salva apostolicæ sedis re- "verentia." That is to say, future pontiffs, if it should so please them, may modify or revoke such confirmation. But in the version in Add. 850 the saving clause runs, "salva primatis episcopi canonica "reverentia," so as apparently to reserve some right of interference to the primate, or archbishop of Canterbury. This alteration, which seems to have been made by the monk of Hulme who compiled this chronicle, probably points to a certain degree of alienation and mistrust prevailing in England towards the Holy See while it remained at Avignon; at which period it was that the compilation was made.

Londoniæ celebrato per archiepiscopum Anselmum fuerat depositus et ejectus, eo quod ecclesiam illam absque electione monachorum canonica præsumpserat acceptare.

Anno Domini M°CII° Robertus prior Westmonasterii factus est abbas sancti Edmundi, et confirmatus ab archiepiscopo Cantuariæ. Tempore illo Herbertus episcopus Norwycensis, in causa quam[1] contra ecclesiam beati martyris habuit, plane defecit. Rexit quoque prædictus Robertus ecclesiam sancti Edmundi v. annis, et obiit anno Domini M°CVII°, xvj. kal. Octobris, et vacavit abbatia vij. annis. Robert. II.

Anno Domini M°CXV° Alboldus prior monasterii sancti Nichasii de Moleth[a] in Picardya factus est abbas sancti Edmundi et confirmatus est ab archiepiscopo Cantuariensi. Hic rexit ecclesiam sancti Edmundi v. annis, et obiit anno M°CXIX°, kal. Martii; et vacavit ij. annis. A.D. 1115. Albold.

Anno Domini M°CXXI° Anselmus nepos venerabilis Anselmi archiepiscopi Cantuariensis, et abbas sancti Sabæ in Roma, ac sedis apostolicæ legatus in Anglia, factus est tempore legationis suæ abbas sancti Edmundi, confirmatus ab archiepiscopo Cantuariensi. Hic postea anno Domini M°[C]XXXVIII° electus est in episcopum Londoniæ, et ibidem solempniter receptus; sed quia hoc processit sine consensu decani a Londonia, semotus est, et in ecclesia sancti Edmundi iterum est receptus, et rexit ecclesiam illam xxviij. annis, et obiit iij° non. Jan. anno Domini M°CXLVIII°. Anselm. fol. 200b.

Anno Domini M°C°XXXVIII° Ordingus de Stowe, prior sancti Edmundi, successit Anselmo in abbatiam; A.D. 1148. Ording.

[1] *qua*, MS.

[a] *Moleth;* i.e. Meulan, or Mellentum. Albold, whom Ordericus Vitalis (v. 6) describes as a monk of Bec, was probably one of the monks sent from Bec about the year 1101 to replace canons in the charge of the relics of St. Nicaise (an early bishop of Rouen) at Meulan. See Gall. Christ. VIII., 1255.

Ording. sed Anselmus, expulsus a Londonia iterum receptus est in abbatem sancti Edmundi. Quo defuncto iterum successit Ordinggus, anno Domini M°C°XL°VIIJ°, confirmatus ab episcopo Wygorniæ. Cujus anno iiij° officinæ [1] sancti Edmundi combustæ sunt, præter ecclesiam. Anno vero sequenti Eustachius filius regis Stephani, dum sæviret in ecclesia martyris prædicti, ipsa die tactus est martyris manu et letali morbo percussus miserabiliter obiit. Abbas quoque Ordinggus rexit ecclesiam sancti Edmundi ix. annis, et obiit anno Domini M°C°LVI°, ij. non. Febr., et vacavit abbatia uno anno.

Death of prince Eustace.

A.D. 1157. Hugo I. Anno Domini M°C°LVII° Hugo prior Westmonasterii vir religiosus electus est abbas sancti Edmundi, et confirmatus ab episcopo Wyntoniæ. Istius Hugonis tempore Robertus comes Leycestriæ cum multitudine Flandrensium, postquam civitatem Norwici cum adjacente regione depopulaverat, etiam terram sancti Edmundi cum abbatia deprædare disposuerat. Quo perveniente, justo Dei judicio, meritis sanctissimi regis et martyris Edmundi, Flandrenses quidem ignominiose a militibus regis sunt interempti; comes vero Robertus cum comitissa, quæ se armis militaribus præmuniverat, capti et in carcere diutius sunt retrusi.[a] Rexit autem præfatus Hugo ecclesiam sancti Edmundi xxiiij^{or} annis, veniensque de sancto Thoma equo lapsus cecidit,[b] et sic languore et senio deficiens obiit, xiiij° kal. Decembris, anno Domini M°C°LXXX°, et vacavit ecclesia anno uno. In quo videlicet anno puer Robertus apud sanctum Edmundum a Judeis martirizatur, iiij° idus Junii, feria iiij^{a}.[c]

[1] Rasura.

[a] See vol. I., lvi.

[b] *ib.* 214.

[c] *ib.* 223. The notice of the boy Robert's death is borrowed from Taxter.

Anno Domini M°C°LXXXII° Sampson de Totyngton monachus sancti Edmundi et magister in artibus, scilicet dialecticæ et medicinæ, factus est abbas, confirmatus apud Werewelle[a] a Ricardo episcopo Wyntoniensi ij. kal. Martii, et xij. kal. Aprilis a fratribus susceptus est. Cujus tempore plures Judæi apud Sanctum Edmundum occisi sunt, xv. kal. Aprilis, Dominica ramis palmarum, anno videlicet Domini M°C°XC°. Qui vero remanserunt, procurante eodem abbate, anno supradicto circum festum sancti Dyonisii de prædicta villa perpetuo sunt ejecti.[b] Ea siquidem tempestate rex Ricardus post coronationem suam sanctum Edmundum orationis causa devotus expetiit, et cum oblatione sua obtulit sanctissimo regi et martyri redditum xv. marcarum ad inveniendum duos cereos qui jugiter ardeant diebus ac noctibus circum corpus sanctissimi regis. A.D. 1182. Samson.

Emenso quoque tempore, anno scilicet incarnationis Dominicæ M°C°XCVIII°, corpus sanctissimi regis et martyris Edmundi post ccc. et xxx. annos incorruptum et flexibile, nervis solidum, cum omni compage membrorum et cum solita carnis teneritudine, a piis et religiosis exploratoribus, scilicet a venerabili Sampsone abbate ejusdem et xviij. monachis ejusdem congregationis repertum est. Ex qua autem occasione id attemptare præsumpserint manifeste subsequitur. Anterior siquidem pars pretiosissimæ illius thecæ quæ sanctissimam glebam regis continet, ex quodam nocturni incendii infortunio quod circum altare ex coruscantibus cereis accidit, ab igne est ustulata et aliquantulum dissoluta, pretiosis lapidibus a vi caloris nimii confractis. Ex quo infortunio cuncta congregatio cum universis incolis animo consternati et nimium contristati vehementer metuebant, ne vis sævientis flammæ illa sanctissima membra eatenus incorrupta A.D. 1198. fol. 201*a*. Vol. I., 310.

[a] Merewell or Marwell, near Newport in the Isle of Wight; see vol. II., p. 5.

[b] From Taxter, but with a more precise date.

aliquatenus læsisset. Et quia nonnulli de patroni sui incorruptione dubitabant, animisque vacillabant, eo quod nullus superstes fuisset qui hujuscemodi rei notitiam haberet, placuit ut pie explorarent qualiter circum corpus sancti singula essent composita, obsecrationibus et jejuniis intente præmissis. Quadam igitur nocte, ceteris in lectis suis ex more quiescentibus, et nil tale tunc suspicantibus, ascivit abbas xviii. fratres ad hoc opus præmunitos, quos religiosiores intellexerat; cantatisque vij. pœnitentialibus psalmis, cereisque undique accensis, thecam sancti cum maxima formidine reserant, divinam ultionem super pia temeritate plurimum metuentes. In hoc igitur exteriori loco thecam quercinam reperiunt, clavis ferreis undique concatenatam, ad mensuram sacri corporis. Circa pectus erat quoddam foramen in illo locello, lamina opertum aurea, in qua cujusdam angeli figura decenter erat exsculpta, atque hic versus exaratus :

Martyris ecce zoma Michaelis servet agalma.

Agalmata, id est, sacra receptacula divinitatis. In foramine reperta est quædam scedula, quandam continens Anglicam orationem, quam sanctus dudum, ut credimus, frequentare consueverat, in qua innumerabiles Creatori exhibet salutationes. Reserato igitur illo quercino locello, ablatisque duobus pretiosis palliis superpositis, nulla adhuc vetustate aut corruptione consumptis, tandem reperiunt [1] illud sanctissimum corpus resupinatum, in sindone munda et subtilissima involutum ; quæ vestis, nullis maculis respersa aut aliqua corruptione vetustatis seu tinearum demolita, immo candorem nivis cum sua integritate præferebat. Hanc autem sindonem penitus ammovere formidabant, ne in illud sacrosanctum corpus irreverenter forte intenderent, quod et satis eorum visui patebat, subtilissima sindone tantum interposita. Pretiosum tamen

[1] *reperunt*, MS.

caput sancti martyris, aures et frontem, cum arcuatis superciliis, oculorum concavitate, cum narium eminentia, brachia etiam cum articulis tam manuum quam pedum singillatim cum pi[. . . . .[1]] cordis aviditate contrectantes omnia solida et integra repererunt. Ex fol. 201*b*. cujus præclaræ visionis certitudine et sacrosancta membrorum contrectatione cuncta congregatio supra modum exhillarata cum lacrimis et intimo cordis gemitu multimoda laudum et gratiarum præconia omnipotenti Deo retulerunt, qui facit mirabilia magna.

His itaque diebus Matildis de Brausa, fœmina nobilissima, dedit unam mappam pretiosam sancto Edmundo ad usus refectorii.[a] Ista postea per regem Johannem cum filio suo capta et in castello de Wyndeshure sub arta custodia deputata, eodem rege jubente ibidem fame interiit. Illo siquidem[2] anno turris ecclesiæ sancti Edmundi sine aliquo impulsu venti cecidit, ix. kal. Octobris.

Annales Sancti Edmundi, 20. Death of Samson.

Sampson autem venerabilis abbas sancti Edmundi, cum feliciter abbatiam sibi commissam rexisset annis xxx., et eam debitis multimodis liberasset, privilegiis libertatibus possessionibus ædificiis amplissimis ampliasset, cultumque[3] ecclesiæ in interioribus et exterioribus sufficientissime instaurasset, ultimo filiis vale præsentato, a quibus benedictus in secula meruit benedici, astantibus omnibus, non miserabilem sed mirabilem ejus transitum ammirantibus, anno interdicti iiij°, hoc est, incarnationis Dominicæ M°CC°XI, iii° kal. Januarii, quievit in pace; et vacavit abbatia duobus fere annis. In qua vacatione burgenses sancti Edmundi permiserunt, quamvis inviti, per manum monachi collectam inter eos fieri. Quare hoc ita actum est sequitur. Rege a conventu sancti Edmundi auxilium onerosum petente, coactus est conventus, quamvis invitus, ad homines et tenentes monasterii recurrere. Cumque

[1] *piissima ?*
[2] *siquid*, MS.
[3] *multumque*, MS.; *cultum*, Annales.

[a] vol. II., p. 19, note.

burgenses hoc audirent, conventui in facie restiterunt, inter hæc præcipue cetera[1] proponentes, quod nunquam reciperent monachum ut collectam inter eos faceret. Destinatique sunt tres burgenses ad regem tuitionis contra conventum adquirendæ gratia. Qui cum in curia,[2] plurima et enormia contra monachos proposuerunt, quadringentas marcas regi promittentes pro libertatum suarum præhabitarum inquisitione et defensione. Sed conventu in proposito perseverante, mentita est iniquitas sibi. Nunciis vero conventus ad regem accedentibus, et nudam et apertam veritatem simpliciter proponentibus, confusi sunt adversantes eis, quoniam Deus sprevit eos. Burgenses tandem redeuntes ad animum,[3] omnia ad nutum conventus fecerunt, et collectam secundum formam a conventu primo propositam in conspectu monachi statuerunt, et collectam reddiderunt.

A.D. 1213. Hugo II. Anno M°CC°XIII° Hugo de Norwolde monachus sancti Edmundi electus est in abbatem ejusdem monasterii communiter ab omnibus fratribus. Sed non multo post scisma in conventu propter electionem factum est. Diebus sub e[i]isdem Nicholaus cardinalis, episcopus Tusculanus, et apostolicæ sedis legatus, in die Natalis fuit ad Sanctum Edmundum. Hic legationis suæ officium in Anglia fungens, anno Domini M°CC°XIIII°, in die apostolorum Petri et Pauli, in ecclesia cathedrali Londoniis, sententiam interdicti solempniter relaxavit, postquam duraverat annis vj. mensibus iij. et diebus xiiij.

A.D. 1214. June 29.

fol. 202*a*. Eodem utique anno venerunt ad colloquium apud Sanctum Edmundum comites [et] barones, quasi orationis gratia. Ubi cum diu et secretius colloquerentur de regis promissis et sacramentis, de quibus nullam spem habebant, producta est in medium carta

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[1] *inter cætera hæc præcipue?*

[2] *in curia.* Excidit *starent* aut aliquid simile.

[3] *animum?* Codex illegibilis est.

quædam Henrici, in qua invenerunt quasdam libertates et leges regis Edwardi, sanctæ ecclesiæ Anglicanæ pariter et magnatibus regni concessas. Juraverunt et magnates super altare sancti Edmundi, quod si rex leges et libertates jam dictas concedere nollet, ipsi ei werram tam diu moverent, donec fidelis comprobaretur. His ita gestis ad propria remearunt. Anno quoque incarnationis Dominicæ M°CC°XV° prænominatus Hugo electus confirmatus est judicibus a domino papa delegatis, quinto idus Martis, et accepit benedictionem a Benedicto Rofensi episcopo, ut inferius demonstrabitur. Quo videlicet anno ignis succensus iii. non. Junii magnam partem villæ Sancti Edmundi consumpsit. A.D. 1215.

Electio supradicti H[ugonis].

Post decessum piæ memoriæ domini Sampsonis et sepulturam, recepto mandato domini regis de eligendo abbate, statim electi sunt communi consilio et unanimi voluntate totius conventus sancti Edmundi iij. monachi, videlicet Albinus subprior, Jocelinus elemosinarius, et Ricardus precentor, viri bene religiosi et ætate ac moribus maturi, fide et veritate solidi, et juraverunt in conspectu Dei et coram conventu, inspectis sanctis evangeliis et tactis sanctorum reliquiis, et præsente corpore Dominico, quod eligerent de conventu vij. viros de fidelioribus et melioribus et prudentioribus et discretioribus, qui melius et certius mores et conversationem omnium scirent, qui non essent suspecti quod a via veritatis et rectitudinis aliqua ratione declinarent, vel quod magis essent familiares illis quam aliis, nisi propter Deum et vitæ honestatem. Cum vero illi iij. sic juraverunt, exierunt de capitulo, et in matura deliberatione fecerunt sicut provisum est, et fuerat eorum sacramento firmatum. Et elegerunt vij. viros præcipuos de conventu secundum formam prænominatam, vij. dico, ut in eorum adjutorio Three monks being appointed.

afforet septiformis Spiritus Sancti gratia. Et electi sunt isti, scilicet Robertus camerarius,[a] magister H. de Eli, J. quondam celerarius, J. de Lavenham firmarius, H. de Norwolde subcelerarius, magister T. tertius prior, et magister T. de Walsingeham,[1] viri fideles et religiosi, ætate et moribus maturi, vita et scientia prædiți. Quibus electis et conventui præsentatis, gavisus est conventus et jocundatus, eo quod secundum Deum eos crediderunt in electione facienda processuros. Qui vij. secundum formam prædictorum trium juraverunt, quod non dimitterent pro morte nec pro vita, amore vel odio, timore vel favore, aliqua familiaritate cujusquam, vel aliquo emolumento temporali imperiali, seu alia aliqua causa privata, quin secundum conscientiam suam secundum Deum et regulam sancti Benedicti eligerent de toto conventu unam personam, sive de se ipsis sive omnibus aliis, qui secundum opinionem eorum esset magis idonea ad sollicitudinem pastoralem et abbatiam regendam, qui, secundum quod de prælatis canitur, esset fidelis et prudens, humilis, pudicus, sobrius, castus, pius et misericors, benignus et affabilis, qui nimis de se non præsumeret, et inferiores se non despiceret, sed aliorum consilium sequi et audire vellet. Si autem in una persona omnia quæ ad officium spectant [non] invenirent, ad id quod potissimum est in nomine recurrerent, scilicet ad vitæ meritum et ad sapientiæ doctrinam. Cum autem præfati vij. viri sic juraverunt, surrexit totus conventus et juravit, promittens in verbo Dei quod quemcunque prædicti vij. eligerent, pro electo sine aliqua conditione de cætero haberent. Juraverunt etiam quod, cum

choose seven electors.

fol. 202*b*.

[1] *Wasigeham*, MS.

[a] The writer omits to mention that Robert the Sacrist was originally chosen one of the seven, but, on account of the opposition raised, allowed his name to be withdrawn and that of Robert the Chamberlain substituted for it. *Elect. Hug.*, p. 32.

requisiti essent a prædictis vij., quilibet nominaret illum quem secundum conscientiam suam crederet magis idoneum ad curam animarum et ad abbatiam regendam. Fuit autem hic modus examinationis. Venerunt singuli ad prædictos vij., et nominaverunt quem magis crederent idoneum, et ostenderunt causam quare potius illum quam alium eligerent, vel quod litteratus, vel quod misericors, vel quod aliis virtutibus pollebat. Interim vero, cum examinarentur, duo de prædictis vij. scripserunt nomina electorum et eligentium, ita quod examinatus potuit videre suum examen [1] antequam discederet, et ut dicta singulorum tenacius memoriæ commendarent. His rite peractis adquievit conventus et finitum est capitulum. Præfati vero vij. viri, ab illa hora usque ad horam fere tertiam diei crastinæ, huic negotio fideliter et devote intendentes, singulorum nomina et dicta, ut provisum fuit, in scripta redegerunt. Omnibus tandem examinatis contulerunt ad invicem de singulis, et omnibus his potissime in quos plures discretiores consenserunt, invocato adjutorio septiformis Spiritus, et multiplici præmissa oratione, ut Deus, per interventionem Beatæ Virginis et egregii martyris Edmundi, inspiraret eis aliquam,[2] qui Deo gratus, ecclesiæ necessarius existeret, qui tanto oneri sufficeret, et honori competeret. Recitatis igitur ac numeratis personis plurimis, et viribus eorum ac virtutibus ponderatis, adquieverunt in virum venerabilem H[ugonem] de Norwolde, virum videlicet in fide, spe, et caritate radicatum, in lege divina instructum, virum moribus ornatum, virum misericordiæ et pietatis, virum benignum et affabilem, sobrium et modestum, prudentem et strenuum in negotiis intrinsecus et extrinsecus agendis, nequaquam præsumentem de propriis viribus, sed de Dei gratia, et auxilio et consilio fraterno. Hoc facto introierunt

who choose Hugo de Norwold to be abbot.

[1] *exam'*, MS.

[2] scilicet *personam*.

capitulum, et petierunt litteras de rato sigillo conventus munitas. Quæ statim sine contradictione concessæ et collatæ sunt; quarum tenor talis est:

The letter of ratification.

"Omnibus Christi fidelibus ad quos præsens scriptum "pervenerit, H[erbertus] prior sancti Edmundi et conventus "ejusdem loci æternam in Domino salutem. Noverit "universitas vestra nos ratam habere electionem factam in "abbatem de fratre Hugone de Norwolde per frates nostros, "scilicet Robertum camerarium, magistrum Henricum de
fol. 203*a*. "Ely, Gocelinum de Altari, Johannem de Laveham, "Hugonem subcelerarium, Thomam tertium priorem, "Thomam de Walsingham, in quos vota nostra unanimiter "contulimus de eligendo nobis abbate. Et ut hæc nostra "electio, per prædictos fratres nostros facta, stabilis et rata "permaneat, eam præsenti scripto commendavimus et "sigilli nostri appositione corroboravimus. Valeant "universi." Exierunt iterum cum litteris signatis, habito se[1] parumper colloquio, regressi sunt modeste, ut decuit, et præsentaverunt eum conventui; ac venerabilis prior Herbertus primitus, prorumpens in lacrimas, præ gaudio exclamavit dicens, "Nos re-"cipimus eum ex parte Dei"; simulque totus conventus accurrit, et cum festinatione elevavit eum prostratum de terra, et susceperunt eum in osculo pacis et lacrimis dulcedinis; [et] collocaverunt loco in sinistro choro juxta priorem.

King John refuses to confirm the election.

In crastino perrexerunt prior et vij. alii monachi, et præsentaverunt domino regi. Et dominus autem[2] rex, quod forte ad voluntatem ejus vel potius secundum consuetudinem antiquam electus non erat, non statim assensum præbuit, per Dei gratiam in brevi præstiturus. Evolutis postmodum paucis diebus, dominus H[erbertus] prior cum venerabili fratre nostro domino Hugone electo apud Londoniam existens, litteras suas ad tuitionem primæ appellationis, domino scilicet archiepiscopo, per magistrum Nicolaum in hæc verba

[1] Erravit scriba, ut videtur; forsitan legendum est *habitoque inter se.*

[2] Sic in codice.

El. Hug., 34. destinavit patentes: "Reverendo domino et patri sanctis- Letter of the convent to Archbishop Langton.
" simo, Stephano Dei gratia Cantuariensi archiepiscopo,
" Sanctæ Romanæ Ecclesiæ cardinali et totius Angliæ
" primati, H[erbertus] prior sancti Edmundi et conventus
" ejusdem loci debitam et devotam obedientiam cum salute.
" Noverit paternitas vestra quod nos una cum fratribus
" nostris universis, de pastore domui nostræ præferendo
" tractantes in loco in quo fieri debet electio, secundum
" Deum et canones elegimus virum honestum et approbatum
" et sufficientem, dominum Hugonem de Norwolde, unanimi
" omnium voto et assensu. Quo electo nos omnes in eodem
" loco pro eo et pro electione nostra appellavimus, ne quid
" fieret in præjudicium ejusdem electionis. Eapropter di-
" lectum fratrem nostrum, magistrum Nicholaum monachum,
" capellanum nostrum, cum litteris nostris patentibus
" eandem appellationem protestantibus, ut sub tuitione
" nostra jam dictam innovet appellationem, destinamus.
" Valeat paternitas vestra in Christo.

Littera Stephani Cantuariensis archiepiscopi destinata domino papæ pro H[ugone] electo Sancti Edmundi.

" Clementissimo patri et domino Innocentio Dei gratia Letter from Langton to Innocent III.
" summo pontifici S[tephanus] permissione divina Cantuarien-
" sis ecclesiæ minister humiliter salutem et devotissimæ
" obedientiæ famulatum. Quia vestræ sanctitatis auribus
" multa suggeruntur, tam vera quam falsa, ne vos circum-
" veniat falsitas veritatis inimica, quod de electione ecclesiæ
" sancti Edmundi pro certo didici, pietati vestræ pro certo
" significare dignum duxi. Cum post decessum venerabilis
" abbatis ipsius ecclesiæ prior et conventus de electione pas-
" toris sibi præficiendi de more tractassent, tandem, sicut pro
" certo didici, et sicut litteræ prioris [et] capituli patentes, fol. 203*b*.
" quas post electionem factam mihi transmiserunt, in media
" custodia causa majoris securitatis[1] permansuras, quarum
" fidele transcriptum sanctitati vestræ transmitto præsenti-
" bus litteris inclusum, testantur, fratrem Hugonem de
" Norwolde ejusdem ecclesiæ monachum, virum boni testi-
" monii, et, ut dicitur, per omnia idoneum, sibi commu-

[1] *securita securitatis*, MS.

" niter concorditer in abbatem elegerunt. Supplico igitur " piæ paternitati vestræ, quatenus super negotio illo quod " malitiose impediri creditur consummando vestra velit " pietas facere quod rationi viderit convenire; ita, si ei " placet, provisura quod ecclesiæ Anglicanæ libertas in ex- " emplo facti hujus robur suscipiat et incrementum. " Valeat," *et cætera.*

Littera E[ustachii] Eliensis episcopi domino papæ pro supradicto H[ugone] electo directa.

Letter from bishop of Ely to Innocent III.

" Innocentio Dei gratia summo pontifici E[ustachius] Eliensis " ecclesiæ minister humiliter salutem. In conspectu beati- " tudinis vestræ, sicut audeo, supplices preces et attentas " effundo, quatenus ob reverentiam gloriosi et inclyti regis " et martyris electionem de pastore monasterii ejusdem " factam,[1] quæ, sicut publice dicitur et certissime creditur, " canonice et de persona idonea facta est, vestræ discre- " tionis eximia prudentia diligenter intendere dignum ducat, " ne æmulatorum et libertatis ecclesiasticæ jugulatorum " astutia apud sedem justitiæ, in qua, Domino nostro " Jhesu Christo, cujus locum tenetis in terris, disponente, " sedetis, valeat quod sincerum est incassari, et quod ad conservandum electionum libertatem provido et salubri " consilio provisum est, cujuscunque commercio, et sug- " gestione composita immutari. Valeat," *et cætera.*

Littera dompni Innocentii papæ iij. pro supramemorato electo.

Papal letter to the abbot of Wardon and others.

" Innocentius episcopus, servus servorum Dei, dilectis El. Hug., " filiis abbati de Wardon et priori de Donestaple, Lincolni- 118. " ensis dioceseos, et decano Salesberiæ salutem et aposto- " licam benedictionem. Significavit nobis dilectus filius " H[ugo], electus ad regimen monasterii sancti Edmundi, " quod cum examinationem electionis suæ vobis duximus " committendam, vos propter impedimentum quod opposuit " venerabilis frater noster Wintoniensis episcopus, et cavil- " lationes sacristæ ac quorundam monachorum ejusdem " ecclesiæ, contra factum et juramentum proprium temere

[1] *facti*, MS.

" venientium, finem ejusdem negotii plus debito prorogastis. " Quia vero ex hoc posset monasterio imminere periculum, " per iterata scripta præcipiendo mandamus, quatenus " frivolis et inutilibus exceptionibus non obstantibus nego- " tium ipsum juxta præcedentis mandati nostri tenorem " ratione prima [1] terminetis, præceptum apostolicum taliter " impleturi, quod de negligentia vel contemptu argui non " possitis. Tu denique, fili abbas," et cætera. " Datum " Laterani, vij. kal. Febr., pontificatus nostri anno XVII°." Hujus igitur increpatione apostolici mandati jam secundi taliter correpti, diutius veritatem omnibus liquidam protelare formidantes, Deumque præ oculis et justitiam causæ perscrutatæ habentes, armaverunt se signaculo crucis, et revertentes de interlocutione ad locum consistorii cœperunt audacter coram omni populo ibi assistente recitare a gemino ovo per priorem Dunestaple quicquid actum erat a primo die delegationis eorum secundum mandatum apostolicum in hac causa usque ad illum diem. Intuens quidem magister Robertus de Areines sententiam contra sacristam in januis jam fore pronuntiandam, nitebatur viribus omnibus verborum intricatione et tumultu impedire eam. Et quoniam judicibus idem Robertus debitam in sententia pronuntianda non exhibebat reverentiam, dictus prior eidem Roberto consensu conjudicum ex parte summi pontificis, cujus vicem in hac parte gerebat, imposuit silentium. Sed cum per hoc necdum siluisset, adauxit pœnam excommunicationis coram omnibus, et sic demum pronuntiavit sententiam confirmationis. Quam quidem sententiam dicti judices cum in capitulo coram conventu recitassent, tam sacrista quam precentor et alii contradictores Electi ibidem, appellationibus suis renuntiantes, in ejus oscula irruerunt, promittendo coram eisdem ab illo die in antea eidem canonicam obedientiam, ut in hac carta continetur.

fol. 204*a*.

El. Hug., 119.

" Omnibus Christi fidelibus ad quos præsens scriptum " pervenerit, frater H. dictus abbas de Wardon, et Robertus " prior de Dunestaple, et A. decanus Salesberiæ [a] salutem.

The judgment confirming the election.

[1] *prævia*, El. Hug.

[a] See Vol. II., 69, 119. The name of the prior of Dunstable seems to have been Ricardus, not Robertus. "A" should be "R"; the writer borrows the mistake from the *Electio Hujonis*, II., 119.

" . . . . Noverit universitas vestra nos mandatum domini
" papæ suscepisse in hæc verba :—' Innocentius,' etc. Hujus
" igitur auctoritate mandati, ad instantiam prædictorum
" provisorum ad dictum monasterium accedentes corpora-
" liter, vocari fecimus sacristam et monachos alios, prædicti
" Electi contradictores, quatenus coram nobis compararent
" secundum formam mandati apostolici viri periti,[1] et in
" electi personam vel electionis formam, si vellent, aliquid
" objecturi. Partibus igitur coram nobis his judicio con-
" stitutis, post plures notationes[2] et exceptiones dilatorias
" in lite propositas, lis tandem coram nobis solempniter fuit
" contestata. Electores etiam, per quos plena negotii fieri
" debuit instructio, cum debita fuerunt solempnitate et
" diligentia examinati, et eorum dicta congruo tempore
" publicata. Expletis postmodum secundum ordinationes[3]
" juris solempnibus, decretum electionis, acta, et confessiones
" in jure factas, et attestationes ipsas cum solempni deli-
" beratione et discussione judiciali inspeximus diligenter.
El. Hug., 120. " Omnibus igitur de more judiciorum rite peractis, et
" sæpedicti Electi persona a nobis arctius examinata, cum
" nobis sufficienter liqueret ejus electionem regulariter et
" de persona idonea canonice celebratam, virorum pruden-
" tium et utriusque juris peritorum consilio, rejectis et
" reprobatis his quæ vel in Electi personam vel in electionis
" formam minus probabiliter fuerunt objecta, solum[4] Deum
" præ oculis habentes, et amore justitiæ accensi, eandem
" auctoritate nobis in hac causa commissa per sententiam
" diffinitivam confirmavimus, contradictoribus silentium
" perpetuum imponentes. Huic autem diffinitioni nostræ,
" cum eam in capitulo recitaremus, tam sacrista quam
" precentor et cæteri contradictores Electi adquiescentes in
fol. 204b. " ejus amplexus irruerunt, et eum ut canonice electum et
" rationabiliter confirmatum osculati sunt, et una cum aliis
El. Hug., 121. " fautoribus ejusdem ibidem coram nobis canonicam ei
" obedientiam promiserunt. Ut igitur hæc a nobis tam
" solempniter acta robur perpetuæ firmitatis obtineant, ea
" hujus scripti serie et sigillorum nostrorum appensi-
" one duximus roboranda. Valeat universitas vestra in
" Domino."

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[1] *juri parituri*, El. Hug.
[2] *vocationes*, El. Hug.
[3] *ordinem*, El. Hug.
[4] Sic in El. Hug. ; *non solum*, MS.

Igitur, licet in hac sententia contineatur, quod hujus facta recitatione a judicibus in capitulo sacrista et alii in amplexus Electi irruerunt, in sequentibus tamen evidentius habetur, qualiter et quando et sub qua districtione tanquam inviti et quodammodo coacti id fecerunt. Nam, sicut habetur superius, postquam sacrista pro certo didicisset sententiam contra eundem fore pronuntiandam,[1] recessit inde appellando; atque, non eo minus prolata postmodum sententia, judices duxerunt Electum in capitulum, ut coram conventu rei diffinitionem recitarent. Ad illam itaque recitationem audiendam absentaverunt se tam sacrista quam precentor, et Adam infirmarius, et alii partis eorum. Quo tamen facto[2] judices duxerunt inde Electum ad magnum altare, cum hymno solempniter a monachis et clero decantato; at[3] subsecuta ibidem a priore de Dunestaple oratione, reduxerunt eum in chorum, et collocaverunt in sedem abbatis; ubi sui, et quidam, licet pauci, de parte adversa in ejus oscula irruerunt; non tamen sacrista, nec precentor, nec Henricus Ruffus, nec Walterus, nec Johannes de Disse, nec Adam infirmarius, nec Gregorius, nec Willelmus[4] pitantiarius, cum aliis pluribus se subtrahentes. Quod cum judices vidissent, iterato cum Electo intrantes capitulum, adunaverunt conventum, sequente populo non modico. Mox autem, illis coadunatis, judices mandaverunt sacristam et precentorem, et[5] Adam infirmarium atque alios absentes, per priorem scilicet et duos alios monachos, quatenus auctoritate sibi indulta apparuissent ibidem coram eis, mandatum apostolicum audire. Quibus, licet invite, tunc primo apparentibus, recapitulavit prior de Donestaple processum facti secundum apostolicum mandatum sibi et consociis[6] superius directum, non prætermittendo quod in fine illius continetur mandati, videlicet quod cognita veritate electionis et confirmata, compescerent ecclesiastica censura contradictores auctoritate prædicta. "Igitur hoc ordine secundum man-
" datum nobis injunctum processi, volumus scire a te,
" sacrista, et ab aliis alias electioni contradicentibus, utrum
" sententiæ nostræ diffinitivæ, et domino H[ugoni] Electo
" per eandem a nobis confirmato, adquiescere vultis aut

Tardy submission of the sacrist and his party.

El. Hug., 122.

[1] *denuntiandam*, El. Hug.
[2] *ita facto*, El. Hug.
[3] *atque*, El. Hug.
[4] *W.*, Elec. Hug.
[5] sic in El. Hug.; *at*, MS.
[6] *sociis*, El. Hug.

" contradicere." Sacrista quidem, super responsione in arto jam positus et præcavens, tamen ne contradicendo sententiæ diffinitivæ aut electioni incurreret sententiam quam judices erant parati contradictoribus inferre, ait illis : " Si vos, quos " nulla veritatis latet circumstantia, protestaveritis in peri- " culo animæ vestræ hic coram nobis, electionem sine " fraude secundum Deum processam, fateor me plane " sententiæ vestræ et electioni de cetero assentire." Moxque omnes ejusdem partis idem promiserunt. Quibus abbas de Wardon coram multitudine tam laicorum quam clericorum taliter satisfecit: " Confiteor coram Deo et sanctis " ejus et vobis, atque in periculo animæ meæ pro me et
fol. 205*a*. " consociis [1] meis contestor,[2] quod electio facta de H[ugone] " de Norwolde, secundum quod intelligimus, et examinatione " diligenti perscrutati sumus, et veracitates [3] scimus, a " Deo est et vera et [4] canonica." Quibus auditis sacrista atque alii singuli tunc demum in ejus amplexus irruentes promiserunt [5] canonicam obedientiam.

First administrative measures of Hugo.

Sopita itaque hoc ordine quoad judicium populi et suffocata omni malitia contra Electum superius proposita, statim subsecutus est dominus abbas suum officium. Nam in
Mar. 12. secunda die sequenti, quod est sancti Gregorii, post ejus confirmationem, eo capitulum tenente atque in omnibus quoad spiritualia vices abbatis plenarie [6] gerente, constituit Ricardum de Sterteford custodem criptarum atque postmodum die sequenti commisit eidem Ricardo, pariterque magistro Alano,
El. Hug. 123. curam super confessionibus privatis exercendam. Quo facto, prior atque subprior et seniores in ordine tulerunt indigne, eo quod duos novicios pares illis fecerat, qui diu ante eos pondus diei sustinuerant et æstus. Et illis itaque [7] murmurantibus perventum est hoc ad aures Electi, per illum qui hæc viderat et audierat. Dominus autem Electus, cupiens per omnia priori tunc et senioribus placere, absolvit dictos a confessione superius injuncta, verum etiam cum unus ex illis, magister scilicet Alanus, sæpius in capitulo coram Electo prostratus absolutionem super injuncto petivisset officio.

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[1] *sociis*, El. Hug.
[2] *protestor*, El. Hug.
[3] *veraciter*, El. Hug.
[4] om. El. Hug.
[5] *promiserunt ei*, El. Hug.
[6] om. El. Hug.
[7] *ita*, El. Hug.

In hac igitur potestate[1] domino H[ugone] Electo per dies aliquot post ejus confirmationem commorante, de assensu conventus et domini Cantuariensis archiepiscopi curiam adiit, comitantibus secum priore, celerario, precentore, Adam infirmario, Ricardo de Hengham, magistro Nicholao, videlicet ad supplicandum domino regi ex parte conventus, ut dictum H[ugonem] ab eis canonice electum et jam confirmatum in ejus gratiam susciperet et amorem. Qui cum venissent extra Notingham, videlicet in Schirewde, dominumque regem a longe venientem intuiti essent, descenderunt ab equis suis, ut scilicet pedibus regi occurrendo ipsius gratiam perinde facilius adquirerent. Et eo cominus accedente corruerunt ante eum genibus flexis, regiam benevolentiam flagitando et gratiam. Eapropter humilitate tali coram eo præostensa miro modo placatus factus est rex atque non permittens[2] Electum humo diutius jacere erexit eum, et sic demum in his verbis ora resolvit: "Bene venias, "domine Electe, salvo jure regni mei." Et pergentes pariter longo tempore secretius adinvicem loquebantur, nullo alio mediante. Cumque dominus Electus illo die super negotio suo a domino rege plenum non posset habere responsum, accessit in crastino in capella ubi rex ipse missam erat auditurus. Qua finita, dixit Electo rex, "Vade "ad Willelmum Brewere, ipse enim voluntatem meam tibi "plenius exponet." Quo accedente, et inter plurima a quodam priore et Pagano Longobardense objecta Electo et responsa, dixit ei Willelmus Brewere, "Dominus noster rex "hac die Lunæ quæ est secunda dies post festum sancti "Ambrosii, cum baronibus et magnatibus suis[3] Anglicis "super quibusdam arduis regni sui apud Oxoniam habi-"turus est consilium. Verum igitur, quoniam negotii "vestri processus ejus usitatis videtur libertatibus derogare, "consilio baronum suorum fidelium ad illum diem plenius "vobis super hoc respondebit."

He seeks out the king,

finding him in Sherwood forest.

El. Hug., 124.

fol. 205*b*.

Igitur dominus H[ugo] Electus, sub hac spe consolationis, ad diem apud Oxoniam præfixam accedens, tam

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[1] *parte*, El. Hug.

[2] *permittentem*, MS. Communis hic error codicum (Harl. 1005., Add. 850 Cantab.), inter alia similia indicia, satis comprobat scriptum posterius, aut ab antiquiore ipso, aut ab exemplari ejus desumptum esse.

[3] *suæ Angliæ*, El. Hug.

archiepiscopus quam comes Salesbiriæ, pariter cum Wintoniensc, et Ricardo de Marisco, atque Willelmo Brewere, et aliis magnatibus ibidem præsentibus effectualiter pro eo regiam interpellando majestatem efflagitabant. Sed quoniam rex intra se statuerat dicto H[ugoni] Electo nullatenus assentire, nisi præcederet certa quantitas nummorum, licet etiam consentiendum [1] a regis consiliariis pluries ammonitus, sed, domini Cantuariensis consilio, minime adquiescens, post magnas tandem expensas et dierum dilationes et post verborum pollicitationes [2] et fatuas magnatum promissiones, super dicti H[ugonis] Electi negotio, tale a domino rege egressum est responsum. "Quoniam fidelium meorum con-
" silio super universis Angliæ electionibus jam ad deroga-
" tionem libertatum mearum factis dominum papam per
" nuncios meos conveni, suspendo ad præsens negotium
" electionis tuæ, donec per eosdem mandatum illius super
" his plenius habuero."

Suscepto itaque tali responso a rege, reversus est domum cum magistro Thoma de Walsyngham et magistro Nicholao, die parascevæ ante Pascha, non [3] tamen benedictus. Quo etiam die dominus Lucas de Everous venit apud Sanctum Edmundum, atque ad petitionem Electi confecit illo die crisma et oleum, et in vigilia Paschæ ordines consecravit. Subsequente
Apr. 24. autem die sancti Yvonis archiepiscopi, accessit dominus H[ugo] Electus ad capitulum, atque de consilio prioris, subprioris, sacristæ J[ocelini], elemosinarii, R[icardi] precentoris, constituit Johannem de Disse et Adam tunc [4] infirmarium,[5] custodes omnium maneriorum ad celerariam pertinentium; necnon et Bradefeld, Rakeham, Bertone, Rucham, Heringeswelle, Hornigeswrthe, et Werketone, ut [6] illi duo nomine celerarii curam habentes extrinsecam per manus Petri de Thithesale et Roberti de Hospitali, curam intrinsecam sub illis habentium, quoad victum monachorum et hospitum sufficientes invenissent expensas. Petrum quidem
El. Hug., 126. celerarium posuit super hospitale, Walterum autem Galle super infirmariam, atque Rogerum filium Drogonis super hostiliariam forensem. Quibus itaque [7] dispositis, præcepit magistro Thomæ de Walsi[n]gham et Philippo, ut cum

[1] *ad id consentiendum*, El. Hug.
[2] *palliationes*, El. Hug.
[3] *nondum*, El. Hug.
[4] om. El. Hug.
[5] addit El. Hug., *atque Rogerum filium Drogonis.*
[6] sic in El. Hug.; *et* MS.
[7] *ita*, El. Hug.

dictis duobus pergentes carucas et stauramentum singulorum maneriorum, necnon et terras,[1] tam seminatas quam non seminatas, in scriptum redigerent. Illud idem statuit fieri per omnes obedientias, de rebus tam mobilibus quam immobilibus, ne quis inde processu temporis aliquam posset facere fraudationem. Factum est quoque[2] hoc anno secundo, die sancti Jeronimi,[3] post electionem ejusdem. Sept. 30.

Evolutis postmodum paucis diebus facta est commotio inter dominum regem et barones Angliæ, eo scilicet quod dominus rex cartam eorundem ab illustri rege Henrico patre fol. 206*a*. suo jam[4] super majoribus libertatibus confirmatam, adnichillare pro viribus nitebatur. In hujusmodi igitur commotione regis et regni, dominus S[tephanus] Cantuariensis archiepiscopus, qui circa negotium domini H[ugonis] abbatis terminandum partes sedulas vigilanter interponebat, dominum H[ugonem] abbatem, nondum tamen benedictum, neque ad regiam gratiam admissum, literis suis ad se venire mandavit festinanter. Quo veniente, consuluit ne diutius propter casus fortuitos et rerum eventus dubios ejus benedictionem aliquatenus protelasset. Cujus consilio utpote sano adquiescente, perrexit ad episcopum Rovensem, nomine scilicet magistrum Benedictum, suscepitque benedictionem ab eo apud villam ejusdem episcopi quæ vocatur Allinge, xvj. kal. Junii feria secunda, litera . . .[5] Atque post benedictionem ejus, cum in eodem loco in sandailles et mitra et annulo et omni solempnitate celebrasset, rei novitas auribus præsentium insonuit, videlicet super captione Londoniæ a baro- El. Hug., 127. nibus Angliæ. Erat autem hæc captio facta xvij. kal. Junii, die Dominica, hora quinta[6] matutinali, litera *d* anno regni regis Johannis xvj. His itaque hoc ordine prosecutis, dominus abbas rediit,[7] celebravitque magnum convivium omnibus ad illud ingredi volentibus.

Quo facto, habito cum suis consilio, misit dominum Ricardum de Saxham apud Londoniam, ut mediante consilio baronum sane perquireret, utrum domini regis gratiam, totiens et totiens requisitam, rebus se habentibus ut nunc[8] expediret efflagitare. Cui quidem dominus Cantuariensis

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[1] *terras nostras*, El. Hug.
[2] *Factumque est*, El. Hug.
[3] *Jovini*, El. Hug.
[4] *jam olim*, El. Hug.
[5] *feria iii*ª *litera e*, El. Hug.
[6] *quasi*, El. Hug.
[7] *domum rediit*, El. Hug.
[8] *tunc*, El. Hug.

omnesque magnates in hoc concurrerunt, ut domini sui regis gratiam non solum bis vel ter, sed [usque] quo eam obtinuisset, efflagitaret incessanter. Quo audito Ricardus profectus ad regem apud Stanes, ubi etiam invenit comitem Warenniæ, et comitem de Pembroc [1] et Robertum de Burgat. Cumque causam sui adventus in conspectu domini regis ex parte domini abbatis et conventus humiliter perfudisset, respondit rex placido [2] vultu et benigno, "Frater, revertere "quam citius ad domum, Electoque vestro ex mea parte "injungas ut ad me sine omni [dilatione] [3] festinet venire. "Ego quidem Dei gratia faciam tantum in ejus præsentia, "ut domui [4] cunctæque ecclesiæ Anglicanæ cedet in laudem "et honorem." Idem etiam in literis suis per eundem Ricardum domino abbati destinatis, licet in eisdem non nominasset,[5] abbatem significavit.

Quod cum dominus abbas cognovisset, postposito omni negotio terreno iter arripuit in crastino versus dominum
El. Hug., 128. June 5. regem post ejusdem mandati susceptionem, die scilicet sancti Bonefacii, quod est nonæ Junii, comitantibus secum H[erberto] priore, R[icardo] precentore, R[oberto] sacrista, Ricardo de Henigham,[6] et magistro Nicholao; invenitque dominum regem apud Wyndeshoure, die Martis proxima post diem Pentecostes. Cumque super suo negotio cum domino Cantuariensi ibidem præsente tractasset, affuit dominus rex per eosdem transiturus. Cui dominus Cantuariensis præmissa salutatione ait: "Domine mi rex, ecce abbas de Sancto Ed-"mundo, qui gratiam domini regis nostri efflagitare per nos "non desistit." Cui rex, "Accedat ad me in crastino in "prato de Stanes, ibidemque, gratia Dei et meritis vestris "interpositis, ejus negotium expedire attemptabimus." Quo adveniente atque in prato sito [7] moram diutinam faciente, post locutiones inter [8] non modicas et internuncios nobilium hinc inde super hoc a domino rege sæpius destinatos,
fol. 206*b*. tandem osculo mediante abbatem admisit in gratiam, dilata tamen fidelitate ab eodem regi debenda usque in crastinum. Quo facto subsecutus [9] est rex, et ait, "Abba pater, nunc

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[1] *Fembroc*, MS.
[2] *blando*, El. Hug.
[3] ex El. Hug.
[4] *domui vestræ*, El. Hug.
[5] *nominasse*, MS.
[6] *Hengham*, El. Hug
[7] excidisse aliquid videtur; cf. vol. II., 128, not. 1.
[8] *interlocutiones*, El. Hug.
[9] sic in El. Hug.; *subsecutusque*, MS.

" mea restat unica petitio postulanda, tuaque benignitate " supplenda, quatinus, quem in meam divina hodie misera- " tio reformavit gratiam, a mensæ ne privemur participa- " tione, assit tua oratio." Quo favente comederunt simul illo die apud Wyndeshoure.

Qui quidem cum sederent post prandium super lectum regium, alternatim super pluribus confabulantes in camera, erexit se [1] sacrista cunctis videntibus, et procidens coram rege flexis genibus adoravit eum, dicens, " Benedictus Deus " et pater Domini nostri Jhesu Christi, qui cor domini " nostri regis sic visitavit, ut non solum dominum abbatem [2] " in suam admitteret gratiam, verum etiam præteritæ dis- " cordiæ non recordaretur." Cui rex, audiente tam abbate quam aliis, tanquam in furore spiritus adjuncto sacramento respondit, " Per pedes Domini, dimidius annus transactus " est quo [3] eum in meam suscepissem gratiam et amorem " nisi tu esses " ; et conversus ad abbatem adjunxit dicens, " Iste sacrista, O abbas, multos tibi adquisivit inimicos in " curia mea. Nam cum a partibus redissem transmarinis, " ob petitionem legati Franciæ in animo disposui in meam " gratiam [te] suscepisse. Sed mei, qui hujus sacristæ " partes contra te fovere nitebantur, pro viribus non solum " [non] permittebant, verum propositum meum subvertendo " ad majorem contra te indignationem accendebant." Quibus coram abbate in præsentia sacristæ recitatis, dominus rex cœpit secretius recitare a gemino ovo quicquid in ejus curia contra dominum abbatem idem sacrista investigaverat. Quo viso, miro modo erubuit sacrista, et præ confusione non sustinens vultum regium diutius, clam non petita a rege licentia inde se subtraxit.

El. Hug., 129.

Hor. de Arte Poet. 147.

Quibus jam peractis et repetitis coram tot et tantis nobilibus, dominus quidem abbas, facta fidelitate regi in crastino, redire festinavit ad propria. Qui licet adeo ab adversariis Dei et ecclesiæ superius infestatus, ut nomen ejus dignitatis suppeditarent, et ad gratiam regiam promerendam impedirent, ab illo die in antea non tantum ab illis sed ab ipso rege Abba pater et sanctus vocabatur, cum honore et reverentia. Hac igitur felicitate venerabilis H[ugo] dictus abbas divina perornatus dispositione, valida tandem tempestate

El. Hug., 130.

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[1] sic in El. Hug.; MS. om. *se.*

[2] om. *abbatem* MS.

[3] *ex quo*, El. Hug.

maris contra eum sæviente viriliter repressa, scandalis et mortis periculis diversis sibi sæpius prætensis probabiliter rejectis et reprobatis, perjuriis etiam et falsis testimoniis objectis plane et dilucide conculcatis, sic se gerebat ad omnes ut non solum ad fidei domesticos, qui pro causa sua honesta pondus diei pertulerant et æstus, se redderet amabilem, verum alios,[1] ne dicam inimicos sed utinam amicos, prælatia et dignitate omni studio illis studeret præferre. Facta est autem hujus rei diffinitio anno regni regis Johannis xvi°, a passione sancti Edmundi ccc°xlvj°, a passione beati Thomæ martyris xlv°, anno solaris cycli decemnovennalis xix°, lunaris vj°, indictione iij[a], anno a bissexto iij°, concurrente iij°, regulari iij°, Dominicali litera D, Epacta xviij., præstante Domino nostro et adjuvante, qui non solum suum sed etiam suos a manibus inimicorum taliter eruit potentum.[b]

fol. 207*a*. Diebus sub eisdem Herbertus prior sancti Edmundi obiit, iiij. idus Septembris, anno videlicet Domini M°CC° [c]; successit ei Ricardus de Insula. Qui tertio anno prioratus sui electus est in abbatem Burtoniæ. Cui successit Henricus, ij. kal. Junii. Supramemoratus Hugo, abbas sancti Edmundi, rexit ecclesiam beati martyris xiiij. annis. Deinde electus est et confirmatus in episcopum Eliensem, anno scilicet Domini M°CC°XXIX, iij° idus Junii; rexitque ecclesiam Eliensem xxvj. annis, et obiit idibus Augusti.

A.D. 1229. Richard de l'Isle. Anno Domini M°CC°XXIX. Ricardus abbas de Burton, quondam prior sancti Edmundi, postulatus est in abbatem ejusdem loci nonis Junii, et confirmatus ab Hugone episcopo Eliensi. Anno vero iij° post electionem ejus, Thomas de Blounvile [d] episcopus Norwicensis interfuit festo sancti Edmundi; et prædictus Ricardus abbas ejusdem loci in vigilia post vesperas

[1] *etiam alios*, El. Hug.

[b] The writer forbears to copy the concluding lines of the tract *De Electione Hugonis*, evidently because they have a special reference to the original author and his friends.

[c] Prior Herbert died in 1220.

[d] Thomas Blunvile held the see of Norwich from 1226 to 1239.

dedit benedictionem, præsente episcopo cappa sæculari induto. Sequenti anno Hubertus de Burgo comes Cantiæ offensam regis incurrens incarceratur. Cujus uxor, ad asylum sancti Edmundi fugiens, illuc securior permansit donec pax formaretur. Memoratus autem abbas rexit ecclesiam sancti Edmundi v. annis, et obiit in Pontiva, videlicet apud Pontiniacum, iiij° kal. Septembris, anno Domini M°CC°XXXIII°. A.D. 1232.

Anno Domini M°CC°XXXIIII° Henricus de Risschebrok, prior sancti Edmundi, electus est abbas in die sanctorum Cosmæ et Damiani, confirmatusque ab Hugone Eliensi episcopo apud Hatfeld Episcopi, in die Purificationis. Qui dum erat electus, a papa Gregorio xi°, speciale privilegium pro ecclesia sancti Edmundi impetravit, cujus tenor talis est: Henry of Rushbrook.

Gregorius episcopus servus servorum Dei dilectis filiis electo et conventui sancti Edmundi ordinis sancti Benedicti Norwicensis diocesis salutem et apostolicam benedictionem. Vestra nobis [devotio [1]] humiliter supplicavit, ut cum artius a sede apostolica sit inhibitum, ne quis nisi Romanus pontifex vel legatus ipsius infra limites monasterii vestri ab altari ejusdem per unum Romanum miliare distantes potestatem aut jus aliquod valeat vindicare, vel missas aut conventum seu synodum aut qualiacunque [2] officia episcopalia exercere, nos id ipsum dignaremur districtius prohibere, cum locus hujusmodi pleno jure ad nos pertinere noscatur, et immediate spectet ad ecclesiam Romanam monasterium supradictum. Cum igitur in derogationem privilegiorum ipsius monasterii redundaret, quæ per nos illibata custodiri,[3] si capellam fieri contingeret infra limites supradictos, et admitterentur alii ad eandem ; nos indempnitati ejusdem monasterii paterna sollicitudine providentes, auctoritate præsentium prohibemus, ne quis oratorium vel capellam vobis invitis construere audeat infra limites memoratos. Nulli ergo omnino hominum hanc paginam nostræ inhibitionis infringere vel ei ausu temerario contraire liceat. Si quis autem hoc attemptare præsumpserit, indignationem Omnipotentis Dei et bonorum Petri et Pauli apostolorum se noverit incursurum." Bull of Gregory IX., forbidding the erection of any chapel within the abbey bounds against the will of the monks.

[1] In margin, in another hand.
[2] *quelz*, MS.
[3] Supplendum est *debent*.

Otho, the legate, visits Bury, A.D. 1238.

Diebus sub eisdem Gregorius factus est prior sancti Edmundi. Tempore istius Henrici Otho legatus, diaconus cardinalis sancti Nicholai in carcere Tulliano, fungens in Anglia legationis officio, venit ad Sanctum
fol. 207*b*. Edmundum, ad quem fratres prædicatores accedentes rogaverunt instanter ut eis locus daretur ad habitandum infra limites libertatis ejusdem ecclesiæ. Contradicentibus vero monachis legatus personaliter ad prædictos limites cum maxima multitudine accessit, et inspectis monachorum privilegiis petitionem tam Minorum quam Prædicatorum irritam fore diffinivit. Acta sunt hæc viij idus Junii, octavis sanctæ Trinitatis, anno Domini M°CC°XXXVIII°.

Anno Domini M°CC°XLII° Gregorius prior sancti Edmundi obiit, ix. kal. Maii. Anno iij° sequente, defuncto Daniele priore martyris præfati, Ricardus de Bosco monachus successit eidem, pridie non. Junii, electus communiter ab omnibus fratribus in priorem.

A.D. 1245.

Birth of a prince, who is called Edmund after the saint.

Anno Domini M°CC°XLV° Alianor regina peperit filium Henrico regi, qui ex nomine gloriosi regis et martyris Edmundi Edmundus appellatur, eo quod a præfato martyre eum postulaverat. Extant literæ dicti regis ad abbatem Sancti Edmundi in hunc modum:

Letter of Henry III. to the abbot.

" Henricus Dei gratia rex Angliæ etc. dilecto sibi in
" Christo H[enrico] eadem abbati sancti Edmundi salutem.
" Sciatis quod die Lunæ proxima post festum sancti Hil-
" larii, laborante dilecta consorte nostra Æ[lianora] regina
" nostra tristitia pariendi, fecimus pro ea psallere antipho-
" nam de sancto Edmundo, et nondum completa oratione
" sequente præsentium lator Stephanus de Salines valettus
" noster ad nos veniens nuntiavit nobis quod prædicta
" regina nobis filium produxit in lucem sponsum.[1] Et ut
" magis inde gaudium concipiatis, per eundem Stephanum
" vobis duximus significandum. Et sciatis quod sicut nos
" ipsi rogastis, si memoriter retinetis, faciemus ad ipsum
" filium nostrum, Edmundum nuncupari. Teste me ipso

[1] Sic in MS.

" apud Westmonasterium xviij. die Januarii anno regni " nostri xxix."

Anno iij° succedente Henricus rex concessit sancto Edmundo unum cuneum novæ concisionis, ita libere cum excambio utendum sicut ipse rex utitur suis. Supradictus quoque Henricus abbas rexit ecclesiam sancti Edmundi xv. annis, et obiit anno Domini M°CC°XLVIII., xiij. kal. Julii.

Anno Domini M°CC°XLVIII° magister Edmundus de Walpol, monachus Sancti Edmundi et doctor in decretis, electus est in abbatem nonis Julii, et confirmatus ab Hugone episcopo Eliensi v° kal. Octobris. Anno M°CC°LII° Ricardus prior Sancti Edmundi obiit x. kal. Novembris; successit Symon prior. Anno Domini M°CC°LIIII°, viij. idus Aug., obiit episcopus Eliensis, quandoque abbas Sancti Edmundi, qui in utraque ecclesia circiter xl. annis Deo laudabiliter militaverat. Cujus corpus cum magna sepultum est veneratione in Elyensi ecclesia, in presbyterio nobilissimo quod a fundamentis sumptibus propriis magnifice construxerat. In cujus obitu " flos nigrorum " obiit " monachorum." [a] Quia sicut abbas abbatum in Anglia extiterat, ita et episcopus episcoporum coruscavit. Sequenti anno Petrus episcopus Herefordiæ, falso et perditione [1] fingens se procuratorem in curia Romana totius cleri Angliæ, obligavit in eadem curia mercatoribus tam Senesibus quam Florentinis pæne omnes domos religionis Angliæ, exemptas et non exemptas, minores ad centum vel cc. marcas, majores ad ccc. vel cccc. marcas, nonnullas ad quingentas. Ecclesiam vero sancti Edmundi regis et martyris ad DCC. obligavit; et ad hanc obligationem fideliter observandam publica confecit tanquam verus procurator instrumenta. Sed assensum præbuit per omnia summi pontificis Alexandri iiij. auctoritas . . . . . circumventa.

A.D. 1248. Edmund de Walpole.

Death of bishop Hugo, of Ely.

A.D. 1255. Everisden. Proceedings of Peter d'Acqua Blanca.

fol. 201*a*.

Anno Domini M°CC°LVI. magister Rustandus de Wasconia, domini papæ subdiaconus, prædicavit in capitulo

Oxenedes, 185.

[1] *proditione?* cf. Matt. Par., vol. v., 512 (Rolls ed.)

[a] See vol. II., p. xxix.

sancti Edmundi, et in fine dixit, "Amici, scitote quod "tenemini tali domini papæ mercatori," et nominavit eum, "in sexcentis marcis infra mensem solvendis, quas si non "solveritis, sciatis vos ex tunc fore ab officio divino "suspensos, et abbatem nominatim excommunicatum." Anno quoque succedente dominus Edmundus abbas supramemoratus, dum rexisset ecclesiam sancti Edmundi ix. annis, diem clausit extremum pridie kal. Januarii.

A.D. 1257. Symon de Luton.

Anno Domini M°CC°LVII° Symon de Lutone prior sancti Edmundi electus est in abbatem ejusdem monasterii xix. kal. Febr., pro cujus confirmatione directi sunt nuncii ad curiam Romanam. Sed eis infecto negotio redeuntibus, eo quod [1] statutum fuit omnes exemptos ad curiam Romanam in propria persona venire, idem electus arripuit iter versus dictam curiam iij. kal. Augusti. Qui consecutus est munus benedictionis a papa Alexandro iiij° apud Viterbium, xij. kal. Novembris. Hic erat primus omnium exemptorum in Anglia vocatus ad curiam Romanam pro sua confirmatione habenda. Ordinatio hujus statuti a papa Alexandro iiij° eodem anno Romæ facta hac de causa extitit, quia procuratores cujusdam electi in abbatem de Anglia, domino papæ [2] de aliqua munificentia non visitato, a curia recesserunt.

Sequenti anno fratres de ordine Minorum occupaverunt locum in villa Sancti Edmundi contra ejusdem ecclesiæ libertates et privilegia. Anno Domini

A.D. 1263. Battle of Lewes.

M°CC°LXIII° fratres Minores expulsi sunt de villa Sancti Edmundi, et datur eis locus extra iiij^{or} cruces Ea tempestate extitit bellum Lewes, videlicet anno Domini M°CC°LXIIII. In quo rex Henricus et Ricardus rex Alemanniæ frater suus, una cum domino Edwardo regis Angliæ primogenito, capti sunt, et in custodia domini Symonis de Monteforti mancipati. In illo tempore quo guerra incepit inter regem et barones, plurimi nobiles ad sancti Edmundi libertatis præ-

[1] In margine, *anno ipso.* | [2] *papa?*

sidium confugerunt. Inter quos episcopus Norwicensis,[a] nisi ad præfati martyris libertatem citius confugisset, nusquam tutum sibi invenisset auxilium. Tunc enim in conspectu baronum valde pretiosa fuit libertas sancti Edmundi.

Anno gratiæ M°CC°LXVII°, regni regis Henrici iij. li., viij. idus Febr., videlicet Dominica post Purificationem, venit præfatus rex apud Sanctum Edmundum, et die sequenti Octobonus legatus, diaconus cardinalis, venit ibidem, cunctis prælatis et proceribus regni ex utroque edicto ad locum prælibatum convocatis. Legato siquidem sancti Petri in cathedra ibidem concilium celebrante, exhæredatos insulam Eliensem occupantes, qui anno elapso, xvii. videlicet kal. Januarii, villam Norwici vi ceperunt, septies viginti curribus et aurigis, ut dicebatur, onustis et secum abductis, cum complicibus et fautoribus, ammonitionibus præmissis, publice excommunicavit, rege ibidem præsente, nisi infra quindenam sequentem regis paci se supponerent. Oxenedes, 212. Everisden, 199.[b] *Ib.*, 211.

Anno gratiæ M°CC°LXXIII° dominus papa concessit domino Edwardo decimam omnium proventuum ecclesiasticorum tam temporalium quam spiritualium de uno anno, et ejus fratri de alio, in recompensationem expensarum factarum in terra sancta. Ad cujus negotii executionem magister Reymundus de Nogeriis, prior sancti Caprasii Agennensis, venit in Angliam, unde conventus sancti Edmundi finem fecit pro decimis omnium bonorum suorum de uno anno, in communi cum abbate de uno anno, pro c. libris, et similiter pro secundo anno, abbate l[a] marcas et conventu c. marcas de ipsa pecunia contribuente. Addita insuper decima spiritualium ad conventum spectantium de primo anno, sed non de secundo. The pope grants to the king a tithe of the church property. fol. 108*b*. *Ib.*, 212.

Anno Domini M°CC°LXXV° dominus rex Edwardus et regina Alianora venerunt apud sanctum Edmundum peregrinationis causa, xv. kal. Maii, prout in terra voverunt Jerosolimitana. Qui dominus rex, consilio suo hoc approbante, post munimentorum ecclesiæ sancti Edmundi inspectionem, liberam visus faciendi de mensuris et ponderibus *Ib.*, 214. Edward I. at Bury. A.D. 1275.

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[a] Roger de Skerning; see vol. II., xxxvi.

[b] The pages of Everisden are quoted from the second volume of Thorpe's Florence of Worcester.

absque aliquo ministrorum suorum interesse ejusdem loci conventui concessit facultatem. Eodem anno deposita est capella sancti Edmundi apud Sanctum Edmundum, et in eodem loco capella sanctæ Mariæ est constructa. Ubi sub terra inventi fuerunt muri cujusdam veteris ecclesiæ rotundæ, quæ quidem multo latior fuit quam capella, et ita constructa quod altare capellæ quasi in medio ejus fuerat; et creditur illam fuisse quæ ad opus sancti Edmundi primo fuit constructa. Positus fuit primus lapis a Roberto priore, conventu ibidem existente et antiphonam *Ave regina c*[*ælorum*] modulante, primo die mensis Julii.

An older round church.

Everisden, 215. New taxation.

Sub eisdem diebus gravis et intolerabilis facta est exactio super decimis in concilio Lugdunensi concessis. De nulla enim alicujus taxatione contenti fuerunt dictarum decimarum collectores. Immo sacramento corporaliter præstito, ad verum omnium proventuum suorum valorem eis ore proprio insinuandum omnes fere et singulos compellebant. Unde decima portionis conventus sancti Edmundi fuit ccxli. marc. iij^{s} et vj. d., præter hospitale Sancti Salvatoris, et hoc per sacramentum v. monachorum ad hoc specialiter juratorum. Decima portionis abbatis fuit c^{li}. Abbatis portio taxata fuit ad m^{li}, unde decima sua fuit c^{li}. Celerarius mcccxxxvij. marc. iiij^{s}. x^{d}., sacrista ccclviij. marc. xj^{s} viij^{d}, camerarius cccvij. marc. et dimidium, elemosinarius cxxxj. marc. v^{s}. iiij^{d}., pietantiarius xxiij. marc. iij^{s}., infirmarius xx. marc., hostilarius vij. marc., feretrarius ciiij^{xx} marc., reliquiæ x. marc., criptæ xij. marc., altare sancti Roberti v. marc., capella prioris vj. marc., vestiarius vij. marc. et dimidium, precentor xl^{s}, sanctus Leodegarius xxx^{s}, sanctus Michael x^{s}, sanctus Botulfus x^{s}. Summa omnium istorum ij. M. ccccxij. marc. viij^{s} ij^{d}. Decima ccxlj. marc. iij^{s} vi^{d}. Taxatio hospitalis Sancti Salvatoris cl. marc. Decima xv. marc. Anno Domini M^{o}CC^{o}LXXVII^{o} abbas et conventus sancti Edmundi finem fecerunt de xv^{a} bonorum suorum pro quatuor xx^{li} et x. libris, xxx.^{a} per abbatem et lx^{a} per conventum libris appensis. Idem abbas etiam et conventus finem fecerunt pro villata

The convent's tithe.

A.D. 1277.

sancti Edmundi pro c. libris, de ipsa villa levandis, et per conventum deinde pro libertate villæ conservanda
Everisden, 219. domino Regi solvendis. Anno quoque sequente collecta est alia medietas xv^{mæ} domino regi concessæ, pro qua xv^{ma} finem fecerunt abbas et conventus sancti Edmundi cum domino rege de iiij^{xx} et x. libris, ipso abbate xxx. atque fol. 209*a*. conventu pro portione sua lx. libras contribuentibus.

Ib., 220. Tempore sub eodem capti sunt subito per totam Angliam omnes aurifabri et monetariæ ministri in crastino sancti Dec. 7. Nicholai atque sub salva deputati custodia, ac eorum domicilia diligenter perscrutata. Juxta mandatum igitur regium, quo nulli, quantum ad hoc, pepercit libertati, ducti sunt Londoniam v. aurifabri atque tres alii de villa sancti Edmundi, per manum tamen ballivi villæ supradictæ, in dictæ libertatis, ut plerisque videbatur, læsionem. Quod cum domino regi innotuisset, omnes prædictos jussit remitti, judicium prout meruerunt, sive bonum sive malum, ibidem subituros.

Anno gratiæ M°CC°LXXIX° accesserunt apud Sanctum A.D. 1279.
Ib., 221. Edmundum domini Johannes de Cobeham et Walterus de Helum, missi a domino rege; et contra libertates ecclesiæ rem agentes antea inauditam, nulli munimento papali regalive deferentes, de aurifabris villæ et aliis judicatis, vel per suspicionem arestatis, apud la Gildehallde justitiam ulterius tenuerunt, et amerciamenta inde provenientia regio fisco addixerunt. Ipsum etiam sacristam ad redemptionem c. marcarum compulerunt.

Eodem anno Symon abbas sancti Edmundi, cum Death of abbot Symon. rexisset ecclesiam beati martyris xxiiij. annis, v. idus Aprilis, Dominica videlicet in albis, apud Meldeford manerium suum diem clausit extremum. Quo mortuo dominus rex tam portionem conventus quam baroniam occupavit, quod quidem [h]actenus fuit inauditum. Quæ conventus portio nec prece nec pretio ab ejus manibus potuit extorqueri, sed omnia, facta sufficiente exhibitione conventui, talliatisque ad opus regis homagiis maneriorum conventus, tam infra viliam Sancti Edmundi quam extra, per manum Johannis de Berewyk regis attornati sunt disposita.

Anno Domini M°CC°LXXIX°, vigilia sancti Johannis A.D. 1279. ante portam Latinam, Johannes de Nortwolde monachus May 5. John de Northwold. sancti Edmundi et hostilarius interior electus est in

abbatem. Qui, assensu regio celeriter impetrato, statim pro confirmationis et benedictionis suæ beneficio consequendo curiam adiit Romanam, habens potestatem obligandi conventum quibuscunque creatoribus[a] ad summam D. librarum. Expeditis itaque negotiis in curia Romana benedictionemque suam a manu domini papæ Nicholai consecutus, recepta etiam baronia sua a domino rege, aliisque omnibus tam suam quam conventus portionem contingentibus, die sanctorum Innocentium in ecclesia sua solempniter est receptus. Cujus expensæ in ipso itinere ad M. ducentas lxxv. marcas, x. s., et ix. d. excreverunt. Eodem anno dominus rex Edwardus constituit, providit, et ordinavit, quod religiosi de cetero terras sive tenementa non adquirant. Sequenti quoque anno Robertus prior sancti Edmundi, cum aliquod temporis paralysi laborasset, debilitate sua tandem considerata, sponte cessit prioratui. Cui successit Johannes de Ikewrthe, ejusdem loci subprior. Anno gratiæ M°CC°LXXXI° impetrata est a domino rege de novo separatio inter bona abbatis et conventus sancti Edmundi, ita quod de cætero nullo casu confundantur, appensis domino regi M. libris, excepto auro reginæ ad tantam pecuniæ summam pertinente, aliisque expensis a latere provenientibus, quæ in immensum accreverunt. Cujus cartæ tenor in fine Rotuli de cartis de anno ejusdem regis nono continetur. Anno vero succedente dominus rex exercitum dirigens in Walliam sub mutui specie[b] a singulis civitatibus et burgis regni sui cepit subsidium. Ad cujus executionem missus est per totam Angliam dominus Johannes de Kirkeby Archidiaconus Coventriæ, qui a Londonia viij. milium marcarum cepit contributionem; acceptisque a Gernemuthe M. marcis, et a Norwice libris quingentis, tandem apud Sanctum Edmundum declinavit, ubi burgensibus ad quingentas marcas taxatis, servientium ipsius curiæ monachorum taxationem, ut a burgensibus, quod nunquam [h]actenus contigerat, minime

Everisden, 223.

Dec. 28.

Statute of Mortmain.

A.D. 1280.

Ib., 225.

A.D. 1282.

fol. 209*b*.

[a] *Creator* is here used for *creditor*; similarly, *creantia* occurs as a variant for *Credentia* (Ducange, *Creantia*).

[b] In Thorpe's Florence the word here is *spem*, through a misapprehension probably on the part of the transcriber of the contraction (spe) in his MS.

taxarentur, ejusdem loci priori, scilicet Stephano de Ikworthe, commisit. Quorum taxatio ad summam xxvj. marcarum accrevit. Fraternitas etiam Duodenæ [a] villæ predictæ per eumdem priorem ad xii. marcas fuit taxata. Ababbate vero et conventu sancti Edmundi c. marcas sub eodem extorsit colore. In expeditione igitur supradicta dominus rex cepit pro singulis servitiis militaribus l. marcas; mitius tamen cum abbate sancti Edmundi agendo ccc. libras pro servitio suo cepit ab eodem.

Everisden, 237. Anno gratiæ M°CC°LXXXVII, in crastino Oct. Epiphaniæ, A.D. 1287 parum ante auroram subitæ coruscationes apud Sanctum Edmundum apparentes videntes non modicum terruerunt. *Ib.*, 239. Sequenti quoque anno iij. non. Februarii, in crepusculo noctis, subito et ex inopinato apud Sanctum Edmundum apparuit coruscatio, cum non modico [1] tonitruo, sed fragore quodam terribili, fetoreque subsequente intolerabili. Comitabantur etiam dictam tempestatem scintillæ ignis manifestæ, oculos videntium horribiliter concutientes. Ignis quoque antedictus refectorio sancti Edmundi aliquantulum adhæsit, sed celerrime a monachis est subventum.

Anno gratiæ M°CC°XC°, accepta a totius Angliæ com- A.D. 1290.
b., 243. munitate omnium bonorum temporalium quindecima, dominus rex omnes cujuscunque sexus aut ætatis per universam Angliam habitantes Judæos absque spe remeandi perpetuo dampnavit exilio. Expulsion of the Jews. De tota vero illa Judæorum turba, cujus numerus, omnibus a minori usque ad seniorem computatis, septemdecim millia, quingenti et xi. Judæi,[b] certo egressionis die statuto, non remansit unus qui promisso vel blandimento ad fidem converteretur Christianam. Not one of them turns Christian.

Anno gratiæ M°CC°XCII,° celebrata Paschali solemp- A.D. 1292.
nitate apud Westmonasterium, versus Sanctum King Edward at Bury.

[1] *dico*, Ev. apud Thorpe; quam lectionem Hulmeanus monachus, haud scio an recte, immutavit.

[a] "This was the Gild of the "Translation of St. Nicholas, vul- "garly called the Gilde de Dusze." Thorpe's Florence, II., 226. Mr. Thorpe describes a leaden bulla still preserved at Bury which bears the impress of the seal of this fraternity.

[b] Lingard gives the number of the Jews expelled in 1290 as 16,511.

Edmundum rex arripuit iter suum, ubi translationem sancti martyris, una cum archiepiscopo, ij. episcopis, et ix. comitibus, quorum duo erant transmarini, comes Flandriæ et comes Hollandiæ, solempniter celebravit. Supradictus denique abbas Johannes de Northwold rexit ecclesiam sancti Edmundi xxij. annis, et anno Domini MºCCCº primo iiij. kal. Novembris, vitæ suæ terminum fecit. Post cujus decessum W. prior sancti Edmundi literas domino N. abbati sancti Benedicti transmisit, hanc formam continentes: "Venerabili in "Christo patri domino N., Dei gratia abbati sancti Benedicti, "suus, si placet, monachus humilis frater W., prior sancti "Edmundi, salutem prosperam et felicem cum omni "reverentia et honore. Quum reverendus pater dominus "permissione divina dudum monasterii nostri abbas et "pastor viam universæ carnis ingressus est, cujus corpus "terræ et ecclesiasticæ sepulturæ die Dominica proxima "post festum sancti Martini in ecclesia nostra conventuali, "Altissimo disponente, tradere intendimus cum honore, "piam paternitatem vestram, nobis et monasterio nostro "hactenus quam piam et gratuitam, affectius requirimus et "rogamus, quatinus, si commode poteritis, vestram ibidem "personalem præsentiam exhibere dignemini gratiose, ut "quem in vita tenuistis affectu ipsum in morte dilectio "non deserat paterna, specialis valeat. Valeat vestra "paternitas reverenda in æternum et ultra."

A.D. 1301.

Death of abbot John.

The prior asks the abbot of St. Bennet Hulme to attend the funeral.

Literæ ejusdem W. prioris ad prædictum abbatem et ejusdem loci conventum sub hac forma: "Reverendo "in Christo patri domino N. Dei gratia abbati sancti "Benedicti de Hulmo, et ejusdem loci sacro conventui, sui "devoti et humiles filii et fratres frater W. prior sancti "Edmundi et ejusdem loci conventus salutem et obedientiam "ac reverentiam cum fraternæ caritatis amore in Christo. "Tractaturi et ex Dei gratia electionem nostri abbatis et "pastoris in futurum celebraturi, diem Mercurii proximum "post festum circumcisionis Domini communi consensu or-"dinavimus. Quare vestræ reverendæ paternitatis ac domina-"tionis, necnon et mutuæ fraternitatis bonitatem requirimus "et rogamus humiliter in Christo, quatenus dicto die Altis-"simum orationum suffragiis exorare dignemini, ut nobis "gratiam taliter eligendi concedat quod ad Dei cedat

Letter of the same, asking the prayers of the abbot and monks of Hulme, on the occasion of the approaching election. fol. 210*a*.

" beneplacitum, et ecclesiæ nostræ honorem, et ad nostram
" utilitatem ac salutem. Valeat reverenda paternitas vestra
" et fraternitas gloriosa in æternum et ultra. Amen."

Thomas of Totington.

Anno Domini MºCCCº primo Thomas de Totington monachus et supprior sancti Edmundi electus est in abbatem et confirmatus a papa Bonefacio viiiº. Hic ab Henrico abbate sancti Benedicti rogatus ut installationi suæ personaliter adesset, literas excusatorias sibi transmisit hunc modum continentes:—

" Venerandæ religionis viro et amico, si placet, carissimo,
" domino H. permissione divina abbati sancti Benedicti de
" Hulmo, Thomas ejusdem permissione monasterii sancti
" Edmundi minister salutem et sinceræ caritatis continuum
" incrementum. Literas vestras hac instanti die Jovis in
" manerio nostro de Wirlynworth recepimus, inter cætera
" continentes, quod nos ad vestri honorem die sancti
" Benedicti proximo futuro vestræ installationi personaliter
" interesse vellemus. Verum, quia novit Altissimus quæ
" ad commodum pariter cedere poterunt, ea facere vinculo
" caritatis ac specialitatis præ cæteris nos reputamus fore
" vobis astrictos. Nichilominus moderno tempore votis
" vestris in hac parte satisfacere non valemus, quæ quidem
" nostræ voluntati dissonant et repugnant, pro firmo habentes
" quod ære alieno, prout scitis, quamplurimum onerati, in
" perhendinatione nostra, quod satis pro incarceratione
" computamus, quousque Deo permittente ab hujusmodi pro
" parte exoneremur, quod erit in brevi, existimus et
" moramur; et misimus nostram familiam pariter et equos
" nostros ad maneria nostra per triginta leucas et amplius
" a nobis distantia, ibidem perhendinaturos; quæ quidem in
" brevi congrue non possent coadunari. Hinc est quod
" curialitatem vestram exoramus, quatinus pro malo non
" habeatis quod ad vos hac vice personaliter non accedimus,
" animo tamen et affectu benevolo vobiscum semper
" permansuri. Valeat nobis dilectio vestra per tempora
" infinita."[a]

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[a] The distress of mind which the thought of the overwhelming indebtedness of his convent caused to Abbot Thomas seems to find expression in the strange and cumbrous Latinity of this letter.

Death of abbot Thomas. A.D. 1312.

Rexit autem prædictus Thomas ecclesiam sancti Edmundi xj. annis et obiit, vij° idus Januarii. Post cujus obitum W. prior sancti Edmundi misit literas domino Henrico abbati sancti Benedicti in his verbis:

"Venerabili in Christo patri domino Henrico abbati "sancti Benedicti de Hulmo, sui, si placet, monachi devoti, "frater W. prior sancti Edmundi et ejusdem loci con- "ventus, salutem cum omni reverentia et honore perenni. "Pater reverende, vobis significamus cum dolore quod bonæ "memoriæ dominus noster pater et abbas Deo volente "debitum jam persolvit carnis humanæ. Quare vos "humiliter rogamus et petimus ut eidem sepulturæ officium "et honorem die sanctæ Agnetis apud sanctum Edmundum Jan. 21. "dignemini impendere, Dei honore, et nostris precibus et "amore. Valeat paternitas vestra reverenda in æternum et "ultra."

Richard de Draughton.

Anno Domini M°CCC°XII° Ricardus de Draughtone, theologus et optimus canonista, tertiusque prior sancti Edmundi, electus est in abbatem et confirmatus a papa Clemente v°. Hujus quoque tempore, xix. kal. Februarii, videlicet die Mercurii proxima post octabas Epiphaniæ, anno Domini M°CCC°XXVI° irruerunt tota communitas villæ Sancti Edmundi,[a] et ingressi abbatiam ejusdem, fractis januis et hostiis, ceperunt dominum Petrum de Clapton priorem et alios v. monachos, et duxerunt extra monasterium usque ad Le Gyldehalle, ibidemque eos incarceraverunt per ij. dies et duas noctes, quousque præstitissent juramentum eis de villa de scripto faciendo omnimodas transgressiones dimittendo eis; et quosdam alios monachos vulneraverunt, necnon armariola et karolla et thesaurum eorum fregerunt, et commune sigillum et calices aureos tres et cristallum magnum et cappas multas, necnon monumenta eorum et cartas ac quicquid licuit eis asportaverunt, cæteris monachis omnibus, exceptis ij. feretri custodibus, in fugam

fol. 110b.

The riots of 1326[7].

[a] See the tract "Deprædatio Abbatiæ" in vol. II., p. 327.

dispersis. Sacrista ejusdem monasterii, nomine Willelmus de Stowe, abscondit se usque ad noctis medium, et tunc per auxilium cujusdam carpentarii transcendens murum per scalam vix potuit evadere. Qui postquam evasit de villa venit ad quoddam manerium abbatis ipsorum, et ibidem quievit paulisper, et surgens volebat ire Londoniam. Sed audito a quodam sibi obviante quod insidiis positis in Novo Mercato et etiam Londoniæ ad universas portas, si ibidem pergeret, caperetur et interficeretur absque misericordia, divertit se hinc, et venit ad sanctum Benedictum die Dominica proxima sequente, ibique moratus est usque ad [. . . .][a] Ibidem quoque venerunt ad ipsum plures commonachi sui, qui erant in patria causa spatiandi cum amicis suis. Nam tempore prædicto fuerunt extra ad spatiandum per diversa loca xxxij. monachi ejusdem. Qui cum redissent domi, omnes statim postquam villam ingressi sunt coguntur pergere ad Gyldehalle ad idem juramentum præstandum, posita securi in medio super truncum, contradicentes ad interficiendum.

Adventures of William Stowe, the sacrist.

He escapes to Hulme.

Thirty-two monks were in the country at the time, taking holiday.

Prædictus abbas Ricardus ejusdem monasterii erat Londoniæ in parliamento. Qui auditis his rumoribus, ex consilio dominæ Ysabellæ reginæ Angliæ et Edwardi filii sui, festinavit domi. Quo cum venisset, non potuit habere vel unum de suis consiliariis ad consulendum, quin omnes primo fuerint eis de villa jurati, ad partem ipsorum de villa sustinendam. Tunc legerunt coram abbate quoddam scriptum sigillandum, in quo plures articuli continebantur, Deo et ecclesiæ ac justitiæ suæ contrarii, mandantes ut ipse sigillum suum imprimeret, et ut juramentum supradictum eis præstaret. Abbate vero renuente, et copiam articulorum petente, ut secum deliberaret, nec

The abbot is attending the parliament; he comes down to Bury.

[a] Left blank in the MS.

alias signationi dictorum articulorum annuente, statim ipsi de villa impetum facientes voluerunt irruere in eum. Quod videntes quidam alii juxta eum stantes, et mortem timentes, consulebant eum ut annueret petitioni eorum, ne forte monasterium combureretur et ipsi omnes interficerentur. Et ita abbas vix timore annuit, ac sigillum suum scripto sibi ignoto, sed prius a priore et aliis quibusdam sigillato, invitus apposuit, juramento eis de villa præstito, quod infra diem, scilicet diem Lunæ proximam post festum sanctæ Julianæ, ad levandum finem super dictis articulis in curia domini regis.[a] Quibus concessis, contra voluntatem tamen ipsius abbatis, ipse confestim ad parliamentum rediit, ibique coram rege et regina, comitibus, baronibus, prætlatis, et cæeris, quæcunque ei contigerant exposuit. Quorum consilio ipse destitit prosequi circa finem levandum. Hoc audito illi de villa iterum irruerunt in monasterium, omnia sicut prius rapiendo et asportando, et composuerunt quoddam scriptum sigillandum in absentia abbatis a priore et conventu.

The rioters compel him to sign and seal a charter in their favour.

Feb. 16.

fol. 201*a*.

He is advised to treat it as worthless.

Letter of credence from some Bury monks on behalf of Reginald de Ufford, whom they are sending to confer with abbot John of St. Bennet Hulme.

Litera præsidentis et capituli missa domino Johanni abbati sancti Benedicti:

"Venerabili in Christo patri ac domino domino Johanni, "Dei gratia abbati sancti Benedicti de Hulmo, sui filii "humiles et devoti, præsidens capituli sancti Edmundi ac "ejusdem loci conventus, obedientiam reverentiam et honorem. Mittimus vobis dilectum confratrem nostrum dominum Reginaldum de Ufford camerarium nostrum, super "arduis ecclesiæ nostræ et vestræ negotiis vobis expressius "exponendis, cujus verbis credentiam adhibere velitis et "fidem, humiliter vos rogantes quatinus pietatis intuitu "nostris angustiis multiplicibus compatientes intimius petitione nostra, vestro interveniente subsidio, ad effectum "felicem perducta, nos multipliciter desolatos benigne dignemini refovere. Valeat vestra paternitas reverenda per "secula sempiterna."

[a] Some verb like *accederet* is wanting. On the date, compare Vol. II., p. 334.

Litera Ricardi abbatis sancti Edmundi prædicto abbati sancti Benedicti:

Letter of abbot Richard to abbot John, thanking the monks of Hulme for their kindness to William Stowe, and asking that he may remain under their protection for some time longer.

"Venerabili in Christo patri domino Dei gratia abbati "de Hulmo sancti Benedicti, frater Ricardus permissione "divina abbas de sancto Edmundo salutem, reverentiam "debitam, et honorem. Grates et gratias vobis quantum "scimus et possumus referimus modulares, pro humanitate "et honore confratri nostro fratri Willelmo de Stowe com- "monacho nostro, quasi ad præsens exuli et derelicto, per "vos et vestros multipliciter impensis, supplicantes humiliter "quatinus ipsum adhuc vobiscum sub vestra protectione "habere velitis recommendatum, donec ipsius persecutio, "quæ nunc atrociter inflammata est, per Dei gratiam pro- "cessu temporis mitigetur. Vestra valeat reverenda pater- "nitas per tempora sempiterna. Scriptum apud Elmswell "primo die mensis Februarii."

A.D. 1327.

Ea quoque tempestate abbas et conventus sancti Edmundi impetraverunt literas apostolicas modum hunc continentes:

Brief of pope John XXII., directing the abbot of Hulme to use ecclesiastical censures to recover the property stolen at Bury.

Johannes episcopus servus servorum Dei dilecto filio abbati monasterii de Hulmo Norwycensis diocesis salutem et apostolicam benedictionem. Significarunt nobis dilecti filii abbas et conventus monasterii sancti Edmundi de Beri, ordinis sancti Benedicti, Norwyc. dioc., ad Romanam ecclesiam nullo medio pertinentis, quod nonnulli iniquitatis filii, quos prorsus ignorant, decimas, redditus, census, legata, terras, domos, prata, pascua, molendina, nemora, jura, jurisdictiones, vasa aurea et argentea, calices, ciphos, cuppas, jocalia, paramenta ecclesiastica, libros, pecuniam, et vestes, et nonnulla alia bona ad ipsum monasterium spectantia, temere ac malitiose auferre occultare et occulte detinere præsumunt, non curantes ea præfatis abbati et conventui exhibere, in animarum suarum periculum et ipsius monasterii non modicum detrimentum; super quo iidem abbas et conventus apostolicæ sedis remedium implorarunt. Quocirca discretioni tuæ per apostolica scripta mandamus, quatinus omnes hujusmodi detentores occultos decimarum, reddituum, censuum, et aliorum bonorum prædictorum ex parte nostra publice in ecclesiis coram populo, per te vel per alium, moneas, ut infra competentem terminum quem eis præfixeris,

ea prædictis abbati et conventui a se debita restituant ac revelent, ac de ipsis plenam et debitam satisfactionem impendant. Et si id non adimpleverint, infra alium terminum competentem, quem eis peremptorie duxeris præfigendum, extunc in eos generalem excommunicationis sententiam proferas, et eam facias, ubi et quando expedire videris, usque ad satisfactionem condignam solempniter publicari. Datum Avinione iiij. non. Maii, Pontificatus nostri anno undecimo.

fol. 211*b*.

A.D. 1327.

Litera testimonialis Bertrandi de sancto Genesio:

A document in the suit brought by the abbot of Bury against John of Cokefield, clerk, and certain laymen.

" Omnibus præsentes literas inspecturis Bertrandus " de sancto Genesio decanus Engolismensis, domini papæ " capellanus, ipsiusque sacri palatii causarum auditor, ac " audientiæ literarum contradictarum dicti domini papæ " officium gerens, salutem in Domino. Noveritis quod cum " magister Thomas de Boynton in Romana curia, procurator " nomine procuratoris venerabilium et religiosorum virorum " dominorum abbatis et conventus monasterii sancti Ed- " mundi de Bieri, ordinis sancti Benedicti Norwic. dioc., " pro ipsis impetraret literas apostolicas sub hac forma,— " Johannes episcopus servus servorum Dei dilecto filio ab- " bati monasterii de Hulmo Norwic. dioc. salutem etc.; eis- " dem literis magister Gerardus de Sudbiria, procurator dis- " cretorum virorum Johannis de Cokefeld clerici, Johannis " de Bertone, Roberti de Foxtone, Michaelis Cabalie, Johannis " Fizdien, Galfridi de Ormesby, Rogeri de Bateford, Johannis " Ursire, Petri de Bradefeld, et Willelmi Kempe, laicorum " Norwic. dioc., pro ipsis in audientia publica contradixit. " Quas tandem ea conditione absolvit, quod præfati clericus " et laici domini sui et eorum complices non valeant per " ipsas literas qualescunque conveniri, nec eædem literæ " ad eos aut eorum alterum aliqualiter se extendant, pro " eo quod præfatus magister Thomas, pro dictis abbate et " conventu, contra præfatos clericum et laicos et eorum " complices, super contentis in literis apostolicis supradictis, " quasdam literas apostolicas speciales nitebatur impetrare, " quod præfatus Thomas procurator nomine procuratoris " supradicto promisit firmiter coram nobis. . In cujus cau- " tionis testimonium præsentes literas fieri fecimus, et audi- " entiæ contradictarum sigillo communiri. Datum Avinione " vij. idus Julii, pontificis domini Johannis papæ, xxij. " anno undecimo, anno vero Domini M°CCC°XXVIJ°."

Litera aldermanni et burgensium sancti Edmundi abbati sancti Benedicti transmissa:

Letter from the alderman and burgesses of Bury to the abbot of Hulme, requesting that he will be deliberate and lenient in using the powers with which the pope has armed him.

" Eximiæ religionis patri ac domino domino abbati monasterii sancti Benedicti de Hulmo aldermannus, burgenses, et communitas villæ Sancti Edmundi, ea gerere in claustris et sibi directis negotiis quæ beatis spiritibus non displicent in excelsis. Audito et a nonnullis intellecto, quod auctoritate apostolica quandam sententiam excommunicationis generalis in omnes [et] singulos, res seu bona monasterii sancti Edmundi injuste detinentes celantesque ferendam, donec ad cor reversi condignam de sublatis præstiterint amendam, estis fulminaturi, paternitatem vestram, de qua non diffidimus, ex corde requirimus et rogamus, quatinus sententiam hujusmodi precipitanter non feratis, sed monitionibus rite et canonice præmissis in locis publicis, et maxime ubi illi quorum interest degere suspicantur, una cum exceptione triginta virorum ex nostris burgensibus et eorum complicum, quorum nomina in literis cassationis quarundam bullarum, una cum literis cautionalibus de extensione sententiæ hujusmodi ad dictos burgenses non facienda, vobis mittimus inspicienda. Si nullus appareat contradictor, exequi forsitan potestis. Et fol. 212*a*. ne secus agatur in vestris processibus, defensores nostros et jure amicos, una cum duobus vel tribus qui culpam aliqualem agnoscere volunt, licet in culpa non sint, vobiscum mittimus tractaturos. Valeat paternitas vestra in Christo et Virgine Gloriosa. Scriptum apud Sanctum Edmundum in festo sancti Lamberti, sub nostro sigillo Sept. 17. quo utimur ad causas et negotia communi."

Litera domini Ricardi abbatis sancti Edmundi abbati sancti Benedicti directa:

Letter from abbot Richard to the abbot of Hulme: We are sending brother William of Gymingham to confer with you as to the measures to be taken under the bull.

" Venerabili in Christo patri domino Johanni Dei gratia abbati sancti Benedicti de Hulmo, frater Ricardus permissione divina abbas de sancto Edmundo salutem in amplexibus Jhesu Christi. Vestræ reverendæ paternitati quantum scimus et possumus humiliter regratiamur pro multis consiliis vestris et auxiliis, diligentiis et laboribus, nobis et ecclesiæ nostræ, quæ vestra est, multipliciter impensis et impendendis. Vobis insuper dilectos nobis in Christo confratrem nostrum fratrem Willelmum de Gymingham, cum aliis quibusdam clericis nostris, mittimus, humiliter rogantes quatinus dictis commonacho et clericis

" nostris, in his quæ nos tangunt, vobis ex parte nostra
" per eosdem intimandis, fidem, si placet, adhibeatis credu-
" lam, et ea quæ bullam tangunt vobis ex parte sedis apos-
" tolicæ pro nobis missam, juxta diligentiam et consilium
" vestrorum et nostrorum, prout cœpistis, benigne effectui
" debito velitis mancipare, vobis et vestris nos et nostra
" fideliter obligantes pro conservatione indempnitatis vestræ
" et vestrorum, ratione executionis dicti negotii nostri et
" illud contingentium, per vos hactenus factæ vel in pos-
" terum faciendæ. Vestra valeat et vigeat paternitas reve-
" renda per tempora sempiterna. Scriptum apud Cokysforde
" xix° die Octobris et de sigillo nostro privato causa
" absentiæ magni sigilli nostri munitam."

Sententia lata in eis qui combusserunt et deprædaverunt ecclesiam sancti Edmundi.

General sentence of excommunication against all who had taken part in plundering the abbey.

" In Dei nomine, Amen. Nos abbas monasterii sancti
" Benedicti de Hulmo, judex seu executor unicus contra
" ablatores occultatores et occultos detentores decimarum
" censuum reddituum et aliorum bonorum ad monasterium
" sancti Edmundi spectantium, de quibus, in rescripto apos-
" tolico in hac parte per partem religiosorum virorum
" abbatis et conventus dicti monasterii sancti Edmundi
" impetrato, plenior fit mentio, a sede apostolica deputatus,
" quia monitionibus legitimis juxta formam mandati apos-
" tolici super restituendis et revelandis bonis et rebus supe-
" rius expressis satisfactio debita in hac parte impensa non
" existit, omnes et singulos malitiosos ablatores occultatores
" et occultos detentores decimarum censuum reddituum in
" bulla contentorum, in his scriptis, auctoritate apostolica
" nobis in hac parte commissa in genere excommunicamus,
" decernentes ex nunc ipsos pro sic excommunicatis fore
" solempniter publicandos et publice nunciandos."

Mandate of the abbot of Hulme directing the dean of H. to publish the excommunication in all the churches of his deanery.

Mandatum abbatis domini sancti Benedicti decano de H. Norwicensis diocesis pro sententia præfata exequenda:

" Abbas monasterii s[ancti] B[enedicti] de H[ulme] Nor-
" wicensis diocesis, judex seu executor unicus a sede apos-
" tolica delegatus, discreto viro decano de H. dictæ diocesis
" salutem, et mandatis apostolicis firmiter obedire. Literas

" sanctissimi patris et domini nostri domini J[oannis] divina
" providentia papæ xxij., non rasas, non abolitas, nec in
" aliqua sui parte corruptas, sed omni suspicione carentes
" pro abbate et conventu monasterii sancti Edmundi recipi-
" mus, tenorem qui sequitur de verbo ad verbum conti-
" nentes: Johannes episcopus servus servorum Dei, etc.
" Dat. Avinione, etc. Quarum auctoritate omnes hujus[1]
" malitiosos ablatores, occultatores, et occultos detentores
" decimarum, censuum, reddituum, legatorum, et aliorum fol. 212b.
" bonorum prædictorum, ad abbatem et conventum de sancto
" Edmundo spectantium, et eorum monasterium moneri
" fecimus publice coram populo in ecclesiis dicto monasterio
" adjacentibus et vicinis, ut infra competentem terminum
" quem eis ad hoc duxeramus præfigendum, prædictas res
" et bona a se debita revelarent et restituerent, ac de ipsis
" plenam et debitam satisfactionem impenderent abbati et
" conventui supradictis. Quibus sic monitis, et prædicta
" restituere seu revelare minime curantibus, iterum publice
" in ecclesiis eisdem coram populo moneri fecimus, [ut]
" infra alium competentem terminum quem eis peremptorie
" juxta formam mandati apostolici eis legitime præfiximus,
" res et bona prædicta restituerent et revelarent sicut prius.
" Et quia plene et legitime moniti mandatis et monitis
" nostris, immo verius apostolicis, parere non curarunt, nec
" adhuc, sicut recipimus, curant in præsenti, in omnes et
" singulos malitiosos ablatores et occultatores et occultos
" detentores decimarum censuum reddituum et aliorum
" bonorum prædictorum, excommunicationis sententiam pro-
" tulimus juxta formam mandati nobis in hac parte directi.
" Quocirca discretioni tuæ, in virtute sanctæ obedientiæ
" qua sedi apostolicæ teneris, et sub excommunicationis pœna
" quam in personam tuam si mandatis nostris non parueris
" in hac parte canonica monitione præmissa ferimus in his
" scriptis, firmiter injungendo mandamus, quatinus hujus[1]
" malefactores omnes et singulos sic excommunicatos esse in
" omnibus et singulis ecclesiis tui decanatus publice et
" solempniter coram populi multitudine nunties, et per alios
" per quos videris expedire, diebus Dominicis et festivis in
" suis ecclesiis, pulsatis campanis, candelis accensis, in
" missarum solempniis tam diu facias nuntiare, donec ad

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[1] *huiusmodi?*

" ecclesiæ gremium redeuntes dictis abbati et conventui
" condigne satisfecerint in præmissis: Feceris nos, cum per
" partem dictorum abbatis et conventus sancti Edmundi
" congrue fueris requisitus, distincte et aperte certifices[1]
" per literas tuas patentes harum seriem continentes. Da-
" tum in monasterio nostro apud s[anctum] B[enedictum]
" non. Novembris, anno Domini M°CCC°XXVIJ°."

A.D. 1327.

Verdict of the jury on the damage done to the abbot and his house by the townsmen.

Veredictum juratorum de diversis transgressionibus et dampnis abbati sancti Edmundi et domui ejusdem per homines villæ illius factis:

Forty thousand pounds damages.

Jurati dicunt super sacramentum suum, quod prædicti Ricardus de Drayton et alii fecerunt prædicto abbati transgressiones prædictas contra pacem regis, sicut idem abbas superius queritur in brevi, ad dampnum ipsius abbatis quadraginta millium li. Et dicunt quod eo tempore quo prædicta carta de libertatibus eisdem hominibus de sancto Edmundo concessis, de communitate et communi sigillo, gilda mercatoria, et aldermanno perpetuis habendis, et etiam prædicta scripta obligatoria de debitis vij. millium li., et acquietantiæ ostendendarum accoun. et de omnibus debitis per ipsos debitis eidem abbati et conventui, de quibus idem superius queritur, consignata fuerunt, sigillo ipsius abbatis et communi sigillo conventus ejusdem, illo eodem tempore quo idem abbas et monachi sui prædicti, qui custodiam sigilli conventus prædicti habuerunt, fuerunt in prisona prædictorum Ricardi et aliorum et ad voluntatem eorum, faciendi ea quæ voluerint et non ad voluntatem suam propriam, et sic metu mortis in prisona prædicta fuerunt facta prædicta [et] consignata. Et jurati tunc quæsiti si ipsi assiderunt prædicta dampna xl. M. libras tam pro debitis in prædictis scriptis obligatoriis contentis, ut si scripta illa in robore suo remanerent ad debita illa petenda, quam pro aliis transgressionibus supra in brevi contentis, dicunt quod ipsi assiderunt dampna prædicta, tam pro debitis prædictis in prædictis scriptis contentis quam pro aliis transgressionibus in brevi. Et quia compertum est quod prædicti abbas et monachi sui prædicti, qui custodiam communis sigilli conventus habuerunt, fuerunt in prisona prædictorum Ricardi et aliorum et ad voluntatem eorum, faciendi ea quæ voluerint et

fol. 213*a*.

The charter, and other documents, signed by

[1] *certiores?*

non ad voluntatem suam propriam, et quod metu mortis in prisona fuerunt facta illa consignata, consideratum est quod carta, scripta, acquietanciæ prædicta, sic facta in prisona, ut prædictum est, de cætero careant omni vigore et virtute, et pro nullis habeantur et teneantur, in quorumcunque manus in posterum contingat eas inveniri. Et quod subtrahantur de prædictis dampnis xl. M. li. debita contenta in prædictis scriptis obligatoriis scilicet vii. M. l. Et super hoc quæsitum est a prædicto abbate, si sequi voluerit versus Petrum de Bradefelde et alios qui nondum comparuerunt. Dicit quod non. Ideo prædictus abbas habeat executionem de xxxj. M. li. residuis. Et prædicti Ricardus de Draytone et alii comparentes per attornatum capiantur, et alii præsentes custodiantur etc.

the abbot under duresse, are declared invalid and worthless.

Peter of Bradfield.

Recordum inter abbatem Sancti Edmundi et villanos de c. et xl. mille libris : [a]

Rexit siquidem memoratus abbas Ricardus ecclesiam sancti Edmundi xxiij. annis et obiit v° non. Maii.

Anno Domini M°CCC°XXXV° Willelmus de Bernham, filius domini Walteri de Bernham militis, supprior sancti Edmundi, electus est in abbatem, et confirmatus a papa Benedicto xij°. De cujus electione Willelmus prior ejusdem loci misit literas domino Johanni abbati sancti Benedicti in hunc modum :

A.D. 1335.

William de Bernham.

" Venerabili in Christo patri ac domino domino Johanni,[b] " Dei gratia abbati sancti Benedicti de Hulmo, frater Wil- " lelmus prior monasterii sancti Edmundi obedientiam, " reverentiam, et honorem. Timore reservationis electionis " nostri [1] seu abbatiæ in curia Romana perterriti, eo fes- " tine ad electionem faciendam festinavimus, quod tempus " vobis scribendi de die electionis, sicut moris est, non

Letter of prior William of Bury to abbot John of Hulme on the election of de Bernham.

[1] *nostræ?*

[a] Here follows a copy of the memorandum of agreement between the convent and the town respecting the damages recovered against the latter, for which see vol. II., p. 357.

[b] According to the list in Dugdale's Monasticon, John de Aylesham was abbot of Hulme between 1325 and 1346.

" habuimus. Elegimus enim concorditer fratrem Willelmum
" de Bernham suppriorem, hominem religiosum, generosum,
" mediocriter literatum, secularium tamen negotiorum ig-
fol. 214*b*. " narum. Fuimus enim in tali casu quod necessario nos
" oporteat eum assumere vel unum alium periculosiorem.
" Alia vobis haberemus significare, sed curiosa circa elec-
" tum versus regem festinantem occupatio nos scribere non
" permittit. Valete. Scriptum apud Sanctum Edmundum
Aug. 28. " die sancti Augustini, die videlicet electionis."

From the same to the same.

Literæ supradicti Willelmi prioris ad præfatum abbatem:

" Venerabili in Christo patri ac domino domino Johanni
" Dei gratia abbati sancti Benedicti de Hulmo frater Wil-
" lelmus de Stowe,[a] cenobii sancti Edmundi minister, reve-
" rentiam tanto patri debitam et honorem. Quia consue-
" tudinarie inolevit quod diversi religiosi ad festum sancti
" Edmundi devotionis gratia conveniunt, et licet nos passim
" et indistincte ad vos sæpe sæpius et sæpissime spatiandi
" gratia accedimus, quemquam tamen vestrorum nec in
" dicto festo neque alias, nisi forte aliquem eorum causa
" cogente per partes nostras transire oporteret, nos visitare
" seu nobiscum morari non memini me vidisse. Quapropter
" vestram paternitatem eo profundius quo scio vel possum
" imploro, quatinus ad hanc dicti festi instantem solempni-
" tatem tres vel quatuor de confratribus vestris quos vobis
" placuerit pro societate nostra honoranda mittere velitis,
" ita quod sint ad nos vigilia vigiliæ festi antedicti, ut
" sic amplior affectio et confederatio inter nos quam inter
" alios populo appareat. Valeat paternitas vestra per tem-
" pora longiora."

A canon of Langley leaves his convent and comes to Bury.

Tempore istius abbatis quidam canonicus de Langele,[b] nomine Edwardus de Bokenham, nocturno tempore exivit de domo sua, et apud sanctum Edmundum absque licentia abbatis sui habitum cepit monachilem.

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[a] William de Stowe, who was sacrist in 1327 (p.39), now, in 1335, writes as prior of Bury.

[b] At Langley in Norfolk, near the Yare, south-east of Norwich, there was in the fourteenth century an abbey of Premonstratensian canons; it continued to exist till the dissolution. The abbot at this time was John de Strumpeshagh (Dugdale, *Mon.*, VI., 930).

Qua de causa abbas de Langele misit literas abbati de sancto Edmundo sub hac forma:

Letter from abbot of Langley to abbot of Bury, complaining that he has given the apostate canon the Benedictine habit.

" Reverendo in Christo patri ac domino domino divina " permissione abbati sancti Edmundi, suus, si placet, frater " Johannes ejusdem patientia minister humilis de Langele, " salutem, et se ipsum cum parato animo complacendi. " Paternitati vestræ, reverende domine et pater, literas " direximus ob vestri nominis honorem, novit Altissimus, " quas quidem repulsas miramur immensum, præsertim cum " ex illis grates verisimiliter putabamus reportasse pro " meritis. Significavimus quidem vobis per easdem, si " admissæ fuissent, vestri exclusivum periculi et nostri " expletivum desiderii. Sed fortassis qui circa vos sunt, et " terrena tantum sapiunt, via justa vos progredi non per- " mittunt. Verum qui, licet inmeriti, Dominici gregis " curam suscepimus, dissimulare non possumus nec debemus " quin totis viribus ejus insistamus profectibus, uti tenemur. " Hæc inquam pro eo, quod nonnulli de vestris, quos lupina " sub intentione diu texit, ut ita dicamus, pellis ovina, " nimia cal[l]iditate vos circumvenerunt, et utinam sic " dentium suorum gaudeant soliditate sicuti eis respondet " conscientia quod juste et ad honorem Dei in hac sua " causa processerunt. Nunquam enim in religiosis hucus- " que rep[p]erimus fal[l]aciam aut fraudem, proh pudor! " sed quantum a falsitate talis distet fal[l]acia, ipsi iju- " dicent. Latere quidem non debet vestram paternitatem " reverendam, qualiter unus nuper ex nostris discipulis, " jam, ni fallamur, sequax spiritus Sathanici, tenebroso " noctis caligine, patris sui mendacis inhærendo vestigiis, " sanctæque suæ professionis proposito derelicto, apostatando " a nobis discessit, nostri bona monasterii furtive secum " auferendo. Quod cum nobis sequenti die innotuit, prout " moris est in ordine nostro et sacra ejusdem ordinis " canunt instituta, nostrum capitulum intrantes eundem " apostatam et pseudofratrem excommunicavimus, et excom- " municatum denunciamus sicut debuimus, propter quod ad " omnem actum gratiosum, utpote ad susceptionem habitus " vestri seu alterius cujuscunque, inhabilis censeri debet et fol. 215*a*. " reputari. Et certe, bone pater, salva pace vestra, nobis " quod minus juste processistis,[1] quum eundem ad habitum

[1] Post *nobis, liquet* seu *patet* videtur excidisse.

" vestrum recepistis, potissime cum nunquam a nobis " licentiam petisset alienum habitum suscipiendi, ac etiam " pro eo quod legitime sit excommunicatus, et de jure et " de facto. Et ut plenius vos instruamus hoc, habemus " ex privilegiis quod nulli alii religiosi canonicos vel con- " versos ordines [a] sine licentia abbatum speciali et literis " commendatitiis recipere audeant, aut receptos quoquomodo " retinere, sub pœna in eisdem privilegiis contenta. Sed " autumat forsan paternitas vestra, quod licet a nobis " petisset licentiam ad vos transeundi nequaquam obtinuis- " set. Ad quod dicimus nos, quod Deo teste facillime " hanc impetrasset, ita se habuit inter nos dissolute; quin- " etiam si præ foribus nostris jam esset in habitu priori, " nec unus quidem superest de nostris qui eum favorabili " prosequeretur sermone. Nec credat paternitas vestra
Matt. vii. 16. " reverenda, aliquando de tribulis nostris ficus, aut de " paleis nostris sanum elicere frumentum; quia tantum " sane gaudemus de sua absentia, dum tamen salva sit " anima, quantum vos de sua præsentia, et eo amplius. " Nec hæc, bone pater, vobis scribimus ut vos offendamus, " sed ut plenius super his deliberetis. In felicitate longæva " vos Dei conservet gratia per tempora longiora."

Literæ abbatis sancti Edmundi ad abbatem de Langele:

Letter of the abbot of Bury justifying the act. " Reverendo in Christo patri ac domino domino Johanni " miseratione divina abbati de Langele, frater Willelmus " eadem gratia abbas monasterii sancti Edmundi, ad Ro- " manam ecclesiam nullo medio pertinentis, salutem in " amplexibus Salvatoris. Singulorum Deus episcopus, scru- " tans corda suo nutu divino, quosdam prædestinans, vo- " cans, justificans, et beatificans in futuro in suam vineam " excolendos, plerosque conductitios distinctis temporibus " inmiserat et inmittit, quatinus qui in ea voluptatis vinea " intentiores sudores toleraverint dispensationis voluntatis " divinæ mercedem parem vel majorem sint cum novissimis " accepturi. Sane, humano plerumque non advertente

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[a] There is no such thing as a "conversus ordo." Probably we should read "ad ordines"; no canon or lay-brother (*convers, conversus*) from a canonry was to be admitted to orders in any other monastery unless with the leave and on the recommendation of his abbot.

" judicio, quo voluerit Spiritus Sanctus spirat ; et per
" quos ibi censenda libertas? præsertim quia quæ Spiritu
" Dei aguntur sub lege privata resident, non sub lege
" publica debeant contineri. Cæterum nos, ad devotionem
" petentis plusquam ad merita nostræ mentis aciem con-
" vertens, cuidam de discipulis vestris nuper a nobis mona-
" chatum devote petitum de consensu fratrum nostrorum
" concessimus peroptatum, præcipue cum ipse vester disci-
" pulus, ad frugem sanctioris vitæ transmigrando, ut asseruit
" et asserit, bona fide a vobis licentiam petivisset, ac seriem
" petitæ licentiæ una cum protestationibus suæ personæ
" et statui valituris in quadam cedula manu sua propria
" conscriptis in martyrologio vestro recessurus dimisit.
" Porro per lupinos etc. conditionis iniquæ, de quibus
" literæ vestræ abundantius perorarunt, quos nostros pro
" certo non novimus, nec vos nec discipulum vestrum cre-
" dimus circumventos. Nam et ipse ætatem habet et habuit
" pro se loquendi, una cum nobis, si placet, inter lupum
" et agnum veracem et fallacem pariter discernendi, unde
" suæ saluti vel periculo sane poterat perspexisse. Siquidem
" de vestro discipulo, quem nobis suggeritis dissolutum,
" jam inspirata devotio restrictis habenis [1] in moribus efficiat
" temperatum, et de vestro tribulo, paulatim alterata radice,
" insuper et inserto surculo, botrum pul[l]ulantem ficumque
" maturam producet religio artior et amenam ; de palea
" vestra denuo triturata non solum frumentum inibi occul-
" tatum sed etiam medullam tritici fervens religionis affec- fol. 215b.
" tus excutiet quam suavem, in his et singulis aliis sibi
" salubriter profuturis, divina gratia suffragante. Cætera in
" literis vestris contenta, vituperium aut scandalum conti-
" nentia, non de vestro sed potius de spiritu alieno credi-
" mus processisse ; attendentes, si placet, pro certo, quod
" nos religionem vestram et ordinem sicut nostrum præ-
" cordiis affectuose gerentes, et cum omnibus cor quietum
" in amplexibus caritatis habere curantes, nec vobis nec
" ordini vestro injuriam vel offensam inferre, aut vestris
" privilegiis a sede apostolica vobis indultis non intende-
" bamus nec intendimus aliqualiter derogare. Vestram
" tamen paternitatem venerabilem inpræsentiarum duximus
" suppliciter exorandam, quatinus si quam sententiam ex-

[1] *hēnis*, MS.

" communicationis aut aliam censuram in dictum discipulum
" vestrum ex quibuscunque causis tuleritis, eum ob salutem
" animæ, quam vestra sanctitas desiderat, ut asseritis, ma-
" nifeste dictis sententiis relaxare, et ipsum per procurato-
" rem vobis transmissum caritatis intuitu nostrique con-
" templatione velitis absolvere gratiose. Valeat vestra
" paternitas reverenda per tempora longiora."

Litera transmissa abbati de Langele per amicum suum familiarem :

Letter of a friend to the abbot of Langley, describing his visit to Bury.

" Reverentias et honores pariter cum promptitudine com-
" placendi. Reverendæ discretioni vestræ tenore præsentium
" duxi propalandum, quod die Martis proxima post recessum
" meum de Langele juxta mandatum vestrum reverenda
" hora vesperarum veni ad abbatiam sancti Edmundi de
" Bery, ac statim post adventum meum feci inquiri unum
" de monachis inter cæteros ibidem mihi magis specialem,
" qui statim sui gratia, audito rumore de adventu meo,
" citius quo potuit ut mecum loqueretur acceleravit, ac
" satis honorifice suscepit, introduxitque in refectorium suum,
" ubi satis egregie potavimus de cifo sancti Edmundi. Ac
" ibidem statim inveni plures monachos mihi notos, qui,
" ut videbatur mihi, gaudentes de adventu meo, vultum
" admodum hilarem mihi prætendebant, obnixe me rogantes
" quod cum eis cœnarem atque pernoctarer. Quod et post
" multas excusationes quominus hoc possem facere, tandem
" concessi eisdem, sciens me aliter ad libitum voluntatis
" meæ non potuisse habere tractatum super negotio quod
" vos concernit. Qui statim sui gratia fecerunt equum
" meum adduci de villa ac collocari in stabulo eorum.
" Cumque de antiquis gestis multa interlocuti fuimus, tan-
" dem quæsivit a me unus de monachis, quomodo abbas
" de Langele et ejusdem loci conventus reputant se con-
" tentos de eo, quod dominus Edmundus de Bukenham
" factus est monachus eorum. At ego statim respondi quod
" male ; non quidem pro valore personæ suæ, quem ipsum
" æstimant parvi pretii, prætextu morum suorum nimiæ
" dissolutionis, sed potius quia, per aliquos vel aliquem
" illectus, furtive ac apostatice tempore nocturno de domo
" eorum, in qua diu stetit professus, recessit. Statimque
" erat responsum mihi, quod [non] licet sic dicere, maxime
" quia dictus dominus Edwardus, prius licentia sui abbatis
" petita, recessit, quod satis licitum est secundum jura.

" Dixique statim verum, quod petivit licentiam sed non ad
" suscipiendum statum monachi. Et narravi eis continuo,
" qualiter et ad quid duntaxat cepit licentiam suam. Dix-
" eruntque illi e contrario quod statim, habita licentia ad
" visitandum dominam Matildam de Butturch, dictus domi-
" nus Edmundus adjecit per modum talem, dicendo, ' In
" ' veritate, domine abbas, non petam amplius anno isto
" ' licentiam vestram ad exeundum, nisi forsan ut fiam
" ' monachos apud sanctum Edmundum, et ad hoc peto
" ' licentiam cum effectu.' Quo audito, dictus abbas statim
" revocavit licentiam sibi prius datam, et præcepit ut ostia
" monasterii sui per tempora nocturna deinceps firmiter
" clauderentur. Ad ista vero breviter respondi, quod dictus
" Edmundus non sonuit aliquod verbum de licentia habenda
" ad suscipiendum monachatum, nec quod abbas revocavit
" licentiam suam quam ei contulit ad visitandum dominam
" Matildam prædictam; quod mihi satis constat, quia dictus
" dominus abbas cito post istam licentiam datam retulit
" mihi totum negotium, et quomodo assignavit fratrem
" Johannem de Sithyngge ad eundum cum prædicto Ed-
" mundo. Retulique eis ulterius, quomodo in crastino
" noctis qua dominus Edmundus sic recessit, intrastis ca-
" pitulum, ac eundem Edmundum solempniter in scriptis
" excommunicastis, et pro excommunicato denunciastis, inni-
" tendo in hac parte non juri communi sed privilegiis
" vobis indultis a summis pontificibus, in quibus privilegiis
" sufficienter cavetur, ne quis professus religionem vestram,
" aut aliquam aliam religionem, sine licentia prælati sui
" se transferat. Et statim ostendi eis copias privilegiorum
" vestrorum, quibus visis et bene perlectis attoniti fuerunt,
" quærentes a me si vos habeatis talia privilegia sub
" plumbo, dixique, certus sum quod vos habetis talia pri-
" vilegia sub plumbo. Ostendi etiam eisdem illam informem
" protestationem quam fecit, sed per illam nescierunt se
" juvare. Dixique eis ulterius, ' Domini, vos debetis cavere
" ' de communicando cum prædicto Edmundo, quoniam
" ' omnes communicantes cum eo, nis in casu a jure per-
" ' misso, incurrunt sententiam excommunicationis minoris,
" ' per quam suspenduntur a perceptione sacramenti Corporis
" ' Christi.' Et tunc dixit unus eorum, ' Hoc dato, non
" ' possemus comedere cum illo in refectorio, nec psallere,
" ' nec audire missam cum eo in ecclesia, nisi incurreremus
" ' talem sententiam, quod grave foret nobis.' Respondi

How he argued with the Bury monks the case of the run-away canon;

fol. 215*b*.

" breviter quod sic communicando incurrerent. Et post
" multas excusationes et defensiones eorum et responsiones
" meas, quæsierunt a me quomodo negotium melius possit
" sanari, si ita sit, sicut ego asserui. Dixi quod opus est
" necessario quod absolvatur a suo excommunicatore; sed ad
" illud prosequendum, dixi ego, oporteret vos habere valde
" bonos mediatores. Dixeruntque statim mihi, Nescimus
" aliquem meliorem mediatorem te, si placeret tibi. Excu-
" savique me statim per hoc quod non intendo redire in
" partes meas usque ad novum bladum. Responderuntque
" quod possem satis juvare in casu isto per literas meas.
" Et dixi quod libenter facerem pro eis ad reparationem
" status dicti Edmundi quantum possum, absque derogatione
" status vestri honoris. Et dixerunt quod si abbas de
" Langele vellet litigare ad rehabendum ipsum, citius ex-
" penderent M^le marcas quam caderent in negotio illo. Et
" ad illud statim respondi, quod abbas de Langele nollet
" expendere unum obolum ad rehabendum illum, quoniam
" ipse reputat comitivam suam optime purgatam per ab-
" sentiam suam. Et sic tandem, post prolixam altercatio-
" nem et crebras potationes vini et cervisiæ, cepi licentiam
" meam ab eis, qui multum instanter rogaverunt me ad
" morandum secum in die crastina. Sed excusavi me, et
" in crastino mane recessi, directum iter capiens versus
" Chevigtone, ubi abbas de sancto Edmundo tunc, ut dictum
" erat mihi, traxit moram.

and had an interview with abbot de Bernham.

" Sed in medio itinere, antequam perveneram illuc, dictum
" erat quod dominus abbas equitavit apud Sanctum Ed-
" mundum, ibidem celebraturus capitulum cum monachis
" suis; et ita fuit. Unde expectavi reditum suum apud
" Chevington bene diu, etiam usque ad horam ix^am diei
" Mercurii. Qui cum venerat domum, et instinctus fuerat
" per magistrum Johannem de Carletone quis essem, et qua
" de causa illuc perveneram, honorifice me suscipiens, literas
fol. 216*b*. " etiam vestras gratanter accepit, differendo tamen illas
" respicere usque post prandium. Voluique statim cepisse
" licentiam recedendi ab eo, nec potui quovismodo recedere
" antequam pranderem. Ac statim post prandium dominus
" abbas intravit cameram suam, fecitque me vocari secum,
" ac sic mecum exorsus est loqui: ' Miramur non modicum,
" ' ex quo licet secundum jura transire de religione laxiori
" ' ad artiorem, unde hoc quod magister tuus, abbas de
" ' Langele, ausus est excommunicare dominum Edmundum

" ' de Bukenham monachum nostrum, imponendo etiam sibi
" ' furtum, maxime cum simus exempti, ac ita bene privi-
" ' legiati sicut aliqui religiosi in Anglia.' Respondique
" incontinenter : ' Domine reverende, debetis scire, si placet,
" ' quod abbas de Langele non excommunicavit dominum
" ' Edmundum monachum vestrum, sed fratrem Edmundum
" ' de Bukenham canonicum suum, quia statim in crastino
" ' noctis qua sic misere recessit, fulminavit contra eundem
" ' sententiam excommunicationis dum adhuc existeret in albis
" ' vestibus, et hoc satis licite potuit, innitendo quibusdam
" ' privilegiis a Romanis pontificibus sibi concessis, quorum
" ' copias gero in bursa mea, et, si placeat vobis, videbitis.'
" Et respondit statim se velle videre eas, et vidit eas, et
" obstupuit, nec pro tunc scivit dicere aliquam viam per
" quam justificaret processum sæpedicti Edmundi. Verum-
" tamen, ut aliud excusationis prætenderet, dixit quod præ-
" fatus dominus Edmundus ante admissionem suam in
" monachum coram ipso asseruit se petivisse licentiam de
" abbate suo ut fieret monachus, quod, ut dixit, videtur
" sibi sufficere, quamvis licentiam petitam non obtinuerit.
" Ac etiam dixit quod vult defendere prædictum dominum
" Edmundum contra omnem hominem volentem se facere
" partem contra eundem. Et ad ista respondi, dicendo
" quod dictus Edmundus nullam omnino petiit licentiam
" de abbate suo ad intrandum artiorem religionem, et dixi
" ulterius, adhuc posito quod petivisset licentiam hujus,
" hoc non sufficeret, quia juxta privilegia jam tacta non
" sufficit petere sed una cum hoc oporteret obtinere licen-
" tiam. Et ulterius, ad hoc quod dominus abbas dixit,
" quod vult eum defendere, respondi quod non erit opus
" in casu suo, quia nec abbas de Langele nec aliquis de
" conventu suo aliud ulterius intendit attemptare contra
" eum, nec quicquam mundi vellent expendere ad rehaben-
" dum ipsum, ut dicunt. Unde si videatur vobis quod
" potestis sane conversari cum prædicto Edmundo, non
" obstante sententia excommunicationis in ipsum fulminata,
" bene quidem sit, sicut placet vobis. Et siquidem videa-
" tur vobis quod status suus in aliquo claudicet, reparetur
" meliori modo quo poterit. Et his dictis petii licentiam
" recedendi, et statim dominus abbas juravit quod non
" recederem ab eo nocte illa, et sic tandem pernoctabar
" ibidem. Post cœnam vero habuimus multa verba de
" materia ista. Unde pro tunc mihi videbatur, quod dictus

" dominus abbas libenter vellet statum dicti Edmundi aliquo
" modo honesto reparare. Quocirca rogo vos instanter, quod
" si aliqua via honesta et quæ non derogaret honori vestro
" pro reparatione status dicti Edmundi vobis offeratur, non
" reddatis vos nimis difficiles. Sanet vos Altissimus, et
" conservet ad honorem ecclesiæ per tempora longiora."

Contention between the monastery of Bury and the bishop of Norwich.

[Tem]pore quoque transacto orta est gravis persecutio contra monasterium sancti Edmundi per episcopum Norwicensem.

Gratia facta domino Norwicensi episcopo de subsidio habendo, et etiam mandata ipsius episcopi; quorum occasione orta est materia dissensionis inter dictum dominum episcopum et abbatem et monasterium de Bury sancti Edmundi.

Bull of Clement VI. giving papal sanction to a tax which the bishop of Norwich had by their grant lately imposed on the clergy, both secular and regular, of his diocese. fol. 217*a*.

" Clemens episcopus, servus servorum Dei, venerabili
" fratri Willelmo episcopo Norwicensi salutem et apostoli-
" cam benedictionem. Exigit tuæ devotionis affectus quo
" nos et Romanam ecclesiam revereris, ut petitiones tuas,
" quantum cum Deo possumus, ad exauditionis gratiam
" admittamus. Exhibita siquidem nobis tua petitio con-
" tinebat quod, cum pro necessariis ecclesiæ tuæ Norwicen-
" sis et aliis tibi incumbentibus negotiis multa te subire
" oporteat onera expensarum, et dilecti filii, abbates, priores,
" et beneficiati tibi subjecti quoddam caritativum subsidium
" sex denariorum sterlingorum pro marca, juxta taxationem
" secundum quam pro decima solvere consueverunt, tibi
" favorabiliter concesserunt, et eorum aliqui tibi in dicto
" concesso per eos subsidio exigendo paruerint, alii vero
" longe in majori numero constituti subsidium ipsum sol-
" vere recusarunt, teque in ipsius subsidii collectione im-
" pediant minus juste, Nos attendentes quod divisa in
" partes onera lenius perferuntur, et æquum reputantes ac
" congruum ut personæ ecclesiasticæ tuarum civitatis et
" diocesis Norwici tecum hujus onera partiantur, tuis sup-
" plicationibus inclinati, ut ab omnibus personis ecclesias-
" ticis sæcularibus et regularibus non exemptis, beneficia
" ecclesiastica pro quibus decima persolvitur in eisdem
" civitate et diocesi obtinentibus, juxta beneficiorum exi-
" gentiam facultatum petere et recipere auctoritate nostra
" semel duntaxat libere valeas caritativum subsidium mo-

" deratum, pro hujus[1] oneribus facilius subportandis, (non " obstantibus quibuscunque statutis et consuetudinibus con- " trariis ac privilegiis et indulgentiis et literis apostolicis " generalibus et specialibus, quorumcunque tenorum exis- " tant, eis vel eorum aliquibus communiter vel divisim " sub quacunque forma vel expressione verborum concessis, " per quæ, præsentibus non expressa vel totaliter non inserta, " effectus earum impediri valeat quomodolibet vel differri, " et de quibus quorumque totis tenoribus de verbo ad " verbum habenda sit in nostris literis mentio specialis,) " tenore præsentium tibi de speciali gratia indulgemus. " Volumus autem quod illi qui satisfactione præfati tibi " per dictos subditos concessi subsidii gratis et plenarie " paruerint, ut præfertur, ad aliquod aliud subsidium vigore " præsentis gratiæ tibi præstandum minime teneantur. Nulli " ergo etc. nostræ concessionis et voluntatis infringere etc. " Datum Avinione, xi. kal. Januarii anno tertio Indictione " iij."

[A.D. 1344.

Papal mandate addressed to the bishop of Trieste.

" Clemens episcopus etc. venerabili fratri episcopo Ter- " gestino et dilectis filiis decano Lincolniæ ac archidiacono " Surreye Wintone ecclesiasticarum salutem. Exigit" etc. usque " minime teneantur." " Quocirca mandamus quatinus " vos, vel duo aut unus vestrum, per vos vel alium seu " alios faciatis hac vice auctoritate nostra eidem episcopo " vel ejus procuratori seu procuratoribus ejus nomine, juxta " hujusmodi concessionis nostræ tenorem, a prædictis per- " sonis infra competentem terminum quem eis ad hoc " duxeritis præfigendum, hujusmodi subsidium integraliter " exhiberi, non obstantibus omnibus supradictis, seu si eis- " dem personis vel quibusvis aliis, communiter vel divisim, " ab eadem sit sede indultum quod interdici suspendi vel " excommunicari non possint per literas apostolicas non " facientes plenam et expressam ac de verbo ad verbum " de indulti hujusmodi mentionem, contradictores per cen- " suram ecclesiasticam etc. Datum ut supra; sumptum de " registro p. de Mennuaco ccclxxx."

Bishop Bateman to the archdeacon of Sudbury.

" [W]illelmus permissione divina Norwicensis episcopus " dilecto filio domino archidiacono Sudbirie vel ejus officiali, " salutem gratiam et benedictionem. Pridem in plena " synodo Paschali, anno Domini M°CCC°XLIIII°, apud Gyppe-

[1] hujusmodi ?

" wicum celebrata, omnes et singuli viri ecclesiastici dicti
" archidiaconatus ibidem præsentes, et absentium procura-
" tores, considerantes grandia et insolita onera nobis et
" nostræ Norwicensi ecclesiæ in nostræ creationis primordia
" incumbentia, pro ipsis oneribus facilius supportandis cari-
" tativum subsidium sex denariorum de qualibet marca
fol. 217b. " bonorum suorum, juxta taxationem eorundem, infra nostram
" diocesim existentium, nobis nullo contradicente gratis et
June 24. " unanimiter concesserunt, in festis Natalis beati Johannis
Sept. 29. " Baptistæ et sancti Michaelis proximis ex tunc sequenti-
" bus, pro portionibus æqualibus persolvendum. Condictum
" etiam per eos ibidem extitit et concessum, quod exactio-
" nem et levationem dicti subsidii, post dictum festum
" sancti Michaelis non soluti, per fulminationem censura-
" rum ecclesiasticarum fieri faceremus. Et licet ipsi viri
" ecclesiastici omnes et singuli auctoritate nostra legitime
" moniti fuissent per vos, quod hujusmodi subsidium infra
" certum terminum, dictum festum sancti Michaelis sequen-
" tem, a diu est effluxum, nobis plenarie solverent, juxta
" concessionem eorum supradictam, sub gravibus pœnis et
" censuris in personas non solventium hujusmodi auctoritate
" nostra legitime promulgatis, quæ quidem monitiones ac
" etiam censurarum hujusmodi fulminationes fuerint pluries
" iteratæ, viri tamen ecclesiastici dicti archidiaconatus, quo-
" rum nomina in cedula præsentibus annexa continentur,
" quos præmissa non latebant, præfatum subsidium eos et
" eorum bona concernens hucusque solvere contemptibiliter
" omiserunt; quin potius solutionem dicti subsidii per sub-
" dolas confederationes suas fecerunt et procurarunt ab aliis
" retardari, et ad totaliter subducendam dictam solutionem
" dominum nostrum regem, et alios regni proceres, contra
" nos et ministros nostros quatenus potuerunt callide exci-
" tarunt, nostris famæ et honori episcopali graviter dero-
" gando. Quibus per nos domino nostro papæ expositis,
" idem dominus noster papa, consideratis oneribus et rebel-
" lionibus supradictis, quoddam subsidium nobis noviter
" concessit, et dictum subsidium ad xii^{cim} denariorum ster-
The pope has granted to the see of Norwich a second subsidy. " lingorum summam de conscientia sua et expressa volun-
" tate ac de consensu nostro per certos executores super
" hoc ab eo deputatos taxari fecit. Mandavitque dictum
" subsidium sic taxatum ab omnibus viris ecclesiasticis
" prædictis qui primum subsidium caritativum in partibus
" nobis gratis concessum ante tempus datæ literarum apos-

" tolicarum nobis inde concessarum gratis et plenarie non " solverant, nobis integraliter exhiberi, prout in literis " apostolicis inde factis ac processibus auctoritate earum in " Romana curia habitis, quos literas apostolicas et processus " in ecclesia nostra Norwicensi, et aliis locis insignibus " dictæ nostræ diocesis, fecimus publicari, plenius contine- " tur. Quocirca vobis injungimus et mandamus, sub pœnis " et censuris in dictis processibus latis, quatenus ipsos " viros ecclesiasticos quorum nomina in dicta cedula con- " tinentur, vel eorum procuratores, si quos dimiserint, alio- " quin in eorum ecclesiis, diebus Dominicis et festivis, " intra missarum solempnia et in locis aliis publicis, coram " notis et amicis suis primo, secundo, tertio et peremptorie " moneatis, seu moneri faciatis, quod ipsi et eorum quilibet " præfatum subsidium xii^{cim} denariorum nobis, uti præmit- " titur, auctoritate apostolica concessum, eos et eorum bona " concernens, solvant aut solvi faciant apud Norwicum in " palatio nostro nobis aut nostris in ea parte deputandis " in festo sancti Barnabæ apostoli proxime jam futuro, " quem terminum eis pro prima secunda et tertia moni- " tione canonica ac omnibus dilationibus assignamus, sub " pœnis et censuris in dictis processibus contentis, denun- " ciantes eisdem quod si præmissa non fecerint, et in tam " pessima rebellione perstiterint, ad publicationem censura- " rum hujusmodi contra omnes in dicto termino non sol- " ventes procedi totis viribus faciemus. De diebus vero " receptionis præsentium, et hujusmodi monitionum et de- " nunciationum vestrarum, et qualiter præmissa fueritis " executi, nos aut nostros ad præmissa deputatos, dictis " festo et loco fideliter certificetis per literas vestras pa- " tentes, harum et dictæ cedulæ seriem continentes. Datum fol. 218*a*. " apud Terlinge, vi. die mensis Maii, anno Domini M°CCC°XLV°, " et consecrationis nostræ secundo."

Monition from Hamo Belers to the abbot of Bury, announcing that he is about to proceed to excommunication.

Episcopus Roffensis, abbas sancti Edmundi, omnes officiarii ejusdem, etc.:

" [V]enerabili et religioso viro domino abbati sancti " Edmundi de Bury Norwicensis diocesis, Hamo Belers, " rector ecclesiæ de Bonaye Eboracensis diocesis, subexecutor " a reverendo patre domino Francisco Dei gratia episcopo " Tergestino, principali executore, super gratia facta per " sedem apostolicam reverendo patri domino Willelmo Dei " gratia nunc Norwicensi episcopo super caritativo subsidio

" a viris ecclesiasticis suæ diocesis exigendo specialiter et
" in solidum deputatus, salutem in Domino, et præsentibus
" fidem adhibere, ac nostris, immo verius apostolicis, man-
" datis firmiter obedire. Noveritis dictum dominum Ter-
" gestinum episcopum executorem præfatum super dicta
" gratia apostolica certos fecisse processus, censuras eccle-
" siasticas, contra abbates et inferiores personas non paren-
" tes, excommunicationis, conventus suspensionis, et mona-
" sterii interdicti sententias more solito continentes, qui
" quidem gratia et processus, tam in ecclesia cathedrali
" Norwicensi quam in synodis generalibus et locis insigni-
" bus dictæ diocesis Norwicensis, ac in civitate Londoniæ
" et alibi, fuerunt a diu est notorie publicati. Et nos ad
" instantiam dicti domini Norwicensis episcopi religiosos
" viros abbatem et conventum de Rameseye, Lincolniensis
" diocesis, bona ecclesiastica quam plurima in Norwicensi
" diocesi obtinentes, inter cæteros viros ecclesiasticos in dicta
" Norwicensi diocesi bona ecclesiastica similiter obtinentes,
" in locis et ecclesiis in quibus bona ecclesiastica quam
" plurima habere noscuntur, ac in quam pluribus locis aliis
" ejusdem diocesis, juxta juris exigentiam fecimus publice
" præmuniri pariter et moneri, quod præfatum per aposto-
" licam sedem concessum subsidium, quatenus ipsos et bona
" sua ecclesiastica infra eandem diocesim existentia concer-
" nebat, certis terminis congruis jam diu effluxis solverent
" ut deberent, sub pœnis et censuris in prætactis processi-
" bus latis sub comminationibus, quod si in præmissis non
" obedirent, faceremus eas contra eos nominatim solempniter
" publicari, et ad graviora procedi quantum possemus, jus-
" titia mediante. Subsequenterque duo monachi monasterii
" de Ramesye, prædictis coram nobis pro parte dictorum
" abbatis et conventus personaliter institutis, nobis humiliter
" supplicarunt quod ab executione hujusmodi processuum
" ulterius facienda usque ad certum terminum nunc elapsum
" cessaremus de gratia speciali, promittentes pro parte dic-
" torum abbatis et conventus dictum subsidium ante ter-
" minum solvere supradictum. Nosque eisdem favorabiliter
" annuentes, ipsis in personis propriis ac personis et no-
" mine abbatis et conventus prædictorum injunximus et
" mandavimus, sub pœnis et censuris in dictis processibus
" contentis, quos processus etiam ex abundanti eisdem
" intimavimus et legi fecimus ad terrorem, quod in dicto
" termino vel ante eundem de dicto subsidio, quantum eos

" respicit et respicere debet, satisfacerent competenter, ipsis
" omnia præmissa acceptantibus cum actionibus gratiarum.
" Nosque ex tunc, usque ad dictum terminum jam elapsum
" et ulterius hucusque expectavimus obedientiam eorundem
" quam in apostolicæ sedis contemptum sensimus jam per-
" versam. Et licet illa omnia et singula ad dictorum
" abbatis et conventus plenam notitiam pervenerint, præ-
" dicti tamen abbas et conventus omnia præmissa scientes,
" dictas literas apostolicas et processus dampnabiliter con-
" tempnentes dictum subsidium hucusque solvere non cura-
" runt, et sic ipsum abbatem excommunicationis majoris,
" et conventum suspensionis, monasteriumque interdicti
" sententias non est dubium incurrisse. Nos igitur ex
" parte dicti domini Norwicensis episcopi sæpius et cum fol. 218*b*.
" instantia requisiti, ipsum dominum abbatem monasterii
" de Ramesye excommunicatum, conventum suspensum, et
" monasterium interdictum vobis tenore præsentium inti-
" mavimus et denunciamus, vosque auctoritate apostolica
" qua in hac parte fungimur tenore præsentium requirimus
" et monemus, primo secundo et tertio, vobisque nihilo-
" minus districte præcipiendo mandamus, in virtute et sub
" debito sanctæ obedientiæ qua dictæ sedi estis astricti, et
" sub excommunicationis majoris pœna, quam canonica
" monitione præmissa in personam vestram ferimus in his
" scriptis, si non feceritis quæ mandamus, quatinus infra
" trium dierum spatium a tempore receptionis præsentium
" continue numerandorum, quorum primum pro primo,
" secundum pro secundo, tertium vero pro tertio ac pe-
" remptorio termino monitione canonica [assignamus], ipsum
" dominum abbatem in capella habitationis vestræ, necnon
" in monasterio vestro de Bury, ac singulis aliis ecclesiis
" parochialibus et capellis solempnibus dictæ villæ in qui-
" bus consueverunt populares dictæ villæ in festibus diebus
" divinis officiis interesse dum in ipsis missarum solempnia
" celebrantur, excommunicatum, conventum suspensum, ac
" monasterium interdictum publice denuntietis, seu nunciari
" faciatis, et ex tunc singulis diebus Dominicis et festivis,
" in locis et horis præfatis, dictam executionem continuetis,
" quousque a nobis habueritis contrarium in mandatis. Et
" quid in præmissis feceritis et faciendum duxeritis, nos
" quintadecima die post receptionem præsentium apud Bake-
" tone dictæ Norwicensis diocesis certificetis, per literas
" vestras patentes harum seriem continentes. In quorum

" testimonium præsentes nostras literas ad cautelam fieri
" facimus, et registrari sigillique nostri appensione in
" notarii et testium subscriptorum præsentia communiri,
" super quarum traditione vobis facienda latori earum,
" nostro in hac parte jurato nuncio, adhibere intendimus
" plenam fidem. Datum apud Suth Elmham tertio die
" mensis Julii anno Domini M°CCC°XLV°. Præsentes nostras
" literas per magistrum Johannem Beneyt notarium pub-
" licum infrascriptum subscribi et publicari fecimus ad
" cautelam." [a]

A rebutting statement on the part of the convent of Bury.

. . . . . " de qua conscientia hujusmodi literæ ema-
" narunt, cum prima litera contineat plures notorias
" falsitates, primo ubi dicitur quod omnes et singuli
" viri ecclesiastici præsentes, et absentium procuratores,
" in synodis Norwici et Gyppewici caritativum sub-
" sidium sex denariorum de qualibet marca bonorum
" suorum infra suam diocesim existentium gratis et
" unanimiter nullo contradicente concesserunt, cum in
" rei veritate decima pars non consensit. Secundo,
" quod condictum fuit ibidem et concessum, quod exac-
" tionem et levationem dicti subsidii non soluti per
" fulminationem censurarum ecclesiasticarum fieri face-
" ret, post terminum ad solvendum dictum subsidium
" per eum statutum, cum in rei veritate hoc non fuit
" concessum nec etiam petitum. Tertio, quod dominus
" noster papa quoddam subsidium noviter sibi conces-
" sit, et dictum subsidium ad xij^cim sterlingorum
" summam taxari fecit, mandavitque hujusmodi sub-
fol. 219*a*. " sidium sic taxatum ab omnibus viris ecclesiasticis
" qui primum subsidium, videlicet sex denariorum,
" solvere recusarunt, secundum subsidium, scilicet xii.
" denariorum integraliter levari et sibi solvi, cum in
" rei veritate dominus papa duntaxat sibi concessit
" moderatum subsidium, non taxando ad sex denarios

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[a] The attestation of the notary, which it is unnecessary to print, follows; to this succeeds a document, of which the opening is lost, stating the case on behalf of Bury

" vel xij., nec ad aliquam certam quantitatem, et illud " subsidium moderatum concessit sibi levandum de " beneficiis ecclesiasticis, non de maneriis, nec de " exemptis, sed duntaxat de subditis suis, sicut appa- " ret per privilegium sibi concessum, quod nunquam " voluit ostendere. Nec etiam lucifer Hamo, prætен- " dens se subexecutorem, prout in literis suis cavetur, " cum non constet de auctoritate principalis executoris " prætensi, nec etiam de aliquo mandato talis execu- " toris dicto Hamoni directo. Considera nunc, si unus " simplex talia fecisset, qualis rèputationis foret et pro " certo estimo quod peccatum non est minus in gravi " persona quam in alia, licet pœna sit inequalis." [a]

The commissaries of the bishop of Norwich direct certain clerks to demand from the abbot of Bury and others liberty to inspect the deeds and instruments on the ground of which they claim to be exempt from episcopal jurisdiction.

" Johannes de O. canonicus de Herefordensis, Thomas " Methewolde, et Symon de Sudbury, legum doctores Nor- " wicensis diocesis, reverendi patris domini Willelmi Dei " gratia Norwicensis episcopi commissarii, ad infrascriptis " specialiter deputati, discretis viris magistris Roberto de " Lyrlingg [b] de Brauncestre, Willelmo de Cottone de Red- " grave, Johanni de Castre de Cottone, ecclesiarum recto- " ribus ac decanis de Hertismere, de Hoxne, de Donewyco,

[a] This last sentence appears to relate to a different subject, and to have been wrongly inserted here by the scribe.

[b] The places mentioned in the letter of the commissaries, and in the further correspondence, are nearly all in Norfolk or Suffolk. In Norfolk are :—Larling, near Thetford ; Brancaster, near Hunstanton ; Tittleshall, near Swaffham ; Clenchwarton, near Lynn ; Garboldisham, 9 miles east of Thetford ; and Reedham on the Yare, 6 miles from Yarmouth. In Suffolk :—Sibton, a Cistercian, and Leiston, a Norbertine abbey, both near Saxmundham ; Mendham, a Cluniac priory, near Hoxne ; Stoke by Clare, an alien priory near Sudbury, afterwards made denizen ; Kersey, an Augustinian priory near Hadleigh ; Icklingham St. James, near Mildenhall ; Wickhambrook, 10 miles south-west of Bury ; Redgrave, near Diss ; Somerleyton, 5 miles north-west of Lowestoft ; Burgate, a small village near Redgrave ; Ingham, 4½ miles north of Bury ; Alpheton, 10 miles south of Bury ; and Bacton, 12 miles east by north of Bury ; Cotton, next village to Bacton ; Hertismere, the name of a hundred in North Suffolk ; Hoxne, between Bungay and Bury ; Dunwich, on the coast, near Southwold ; and Clare, 15 miles south south-west of Bury.

There is a Norfolk Ingham and a Norfolk Bacton ; but the places mentioned above seem to have been those most probably meant.

" et de Clare dictæ Norwicensis diocesis, et singulis capel-
" lis [1] parochialibus per dictos decanatus constitutis, salutem
" in Auctore [2] salutis. Cupiens dictus reverendus pater jura
" singulorum, et præsertim privilegia, immunitates, liber-
" tates, indulgentias et exemptiones apostolicæ sedis cui-
" cumque concessa seu concessas, juxta eorum continentiam
" terminos et tenores illæsa et illibata, illæsas et illibatas,
" integraliter præservare, et ab eorum violationibus penitus
" abstinere, quod tamen in exercitio et executione curiæ pas-
" toralis officii sibi commissæ, per se et suos officiarios et
" ministros ex officii sui debito faciendum, non novit, nec
" poterit propter præmissorum ignorantiam observare, cum
" privilegiorum immunitatum, libertatum, indulgentiarum,
" et exemptionum termini, limites, et tenores qui facti
" sunt dictum patrem lateant, prout verisimiliter latere
" poterunt et deberent; intendensque præter præmissa de
" privilegiorum, immunitatum, libertatum, et indulgentiarum
" viribus, tenoribus, terminis, et limitibus, per quæ et
" quas venerabiles patres et religiosi viri, sancti Edmundi,
" de Sybetone, de Leyston abbates, ac de Mendham et de
" Stoke-juxta-Clare priores, Norwicensis diocesis, exemptos
" a dicti patris jurisdictione ordinaria se prætendunt, prout
" convenit informari, nobis commisit sub forma quam vobis
" transmittimus, per vos abbatibus, prioribus, et conventibus
" suprascriptis, si hoc petierint, exhibendam, executionem
" in dictis commissionis literis contentam. Quocirca vobis
" in virtute obedientiæ qua dicto patri estis astricti, et
" sub excommunicationis majoris pœna firmiter injungendo
" mandamus, quatinus vos et vestrum quilibet ad quem
" præsentes literæ pervenerint, auctoritate dicti patris et
" nostra, quando et prout requisiti fueritis vel requisitus
" fuerit vestrum aliquis, requiratis, moneatis, et citetis, re-
" quirat moneat et citet, peremptorie dictos abbates, priores,
" et conventus, quos etiam modo simili tenore præsentium
July 25. " monemus requirimus et citamus, quod die prima juridica
" post festum sancti Jacobi apostoli proxime futurum, in
" ecclesia Sanctæ Trinitatis Gyppewici, quem locum eis
" propinquum, securum, tutum, et congruum merito repu-
" tamus, exhibeant et ostendant, seu exhiberi et ostendi
" faciant, integraliter ad inspiciendum et legendum dicto

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[1] *capellanis?* | [2] *auctoris*, MS.

" patri, nobis tribus, aut duobus nostrum, aut aliis viris fol. 219b.
" prudentibus, omni suspicione carentibus, per dictum patrem
" pro tempore deputandis, juxta formam commissionis factæ,
" omnia jura, privilegia, immunitates, libertates, et indul-
" gentias apostolicæ sedis, quibus se munitos et ab ordi-
" naria jurisdictione dicti patris exemptos asserunt seu
" prætendunt, necnon de articulis dictorum privilegiorum,
" immunitatum, libertatum, et indulgentiarum, quibus forsan,
" quod absit, controversia fuerit, transcriptum tradant seu
" tradi faciant, ut est jure, facturi ulterius et recepturi
" quicquid circa præmissa justitia suadebit. Et quid in
" præmissis feceritis, dictum patrem, nos, aut alios ab eo
" deputandos, dictis die et loco certificare curetis, per literas
" vestras patentes sigillo autentico signatas harum seriem
" continentes. Præsentes autem literas nostras pro earum
" ulteriori executione facienda volumus penes latorem præ-
" sentium remanere, copiam tamen earum, si eam habere
" volueritis, vobis fieri mandamus vestris sumptibus et ex-
" pensis. Datum apud South Elmham sub sigillis nostris
" tertio die mensis Julii, anno Domini M°CCC°XLV°. Præsentes A.D. 1345.
" autem literas nostras per magistrum Johannem Beneyt
" notarium publicum infrascriptum subscribi et publicari
" fecimus ad cautelam." [a]

The special commissioners of the bishop address certain rectors of parishes, requiring them to attend at Ipswich an early day for the purpose of inquiring into the scandalous immoralities of which some of the monks of Bury are notoriously guilty.

" Johannes de O., canonicus Herefordensis, et Symon de
" Sudbury, legum doctor, reverendi in Christo patris domini
" Willelmi Dei gratia Norwicensis episcopi commissarii
" speciales, discretis viris magistris Roberto de Brauncestre,
" Willelmo de Redgrave, Johanni de Coctone, Henrico de
" Somerletone, Johanni de Ingham, et Roberto de Gar-
" boldsham, ecclesiarum rectoribus Norwicensis diocesis,
" salutem in omnium Salvatore. Scelerum nefandorum ac
" notoriorum enormitas, per nonnullos monachos monasterii
" sancti Edmundi ordinis sancti Benedicti dictæ Norwicen-
" sis diocesis, et ipsorum familiares, qui, ea infra septa
" monasterii præfati et locorum quæ exempta ab ordinaria
" jurisdictione fore prætendunt committere non contenti,
" ea in locis variis a monasterio et villa Sancti Edmundi
" distantibus, notorie non exemptis, sed ordinariæ jurisdic-
" tioni reverendi patris præfati subjectis, non verentur

[a] The attestation of the notary, which here follows, is omitted.

" ausu nefario etiam publice perpetrare, audientium mentes
" provocat in stuporem, nimiaque amaritudine replere me-
" rito debet animum præsidentis. Et licet dictus pater
" grave ferat et merito, cum aliqua sinistra sibi de quibus-
" vis personis ecclesiasticis referuntur, de illis tamen tur-
" batur acerbius, qui ad religionem in monasterio assumun-
" tur, cum absque dubio præbeant exemplum delinquendi
" alii incentivum, et per hoc oves inficiant dicti patris.
" Ad ipsius siquidem auditum insinuatio clamosa pervenit,
" fama etiam publica referente, quod monachi quamplures
fol. 220*a*. " præfati monasterii, in villis de Berton, de Hersethe,[a] de
" Cheventon, de Westlee, de Rugham, et de Wirlingwrth,
" ac aliis quampluribus locis dictæ diocesis, notorie sub-
" jectis jurisdictioni ordinariæ dicti patris, in adulterinis,
" fornicariis, ac incestuosis amplexibus, etiam publice, de-
" tinent mulieres, ex quibus habere feruntur notorie testes
" gradientes plurimos super terram; habitumque in dictis
" locis proprium dimittentes, habitum assumunt ut populum
" laicalem; armaque offensibilia portantes, nocte dieque
" maleficorum consortiis publicorum, mulierum raptibus, de-
" florationibus virginum, viarum insidiis, simoniacis, usurariis,
" ac aliis illicitis contractibus, non absque perjurii reatu,
" aliisque nefandis criminibus se indifferenter exponunt, ea
" passim et publice committentes, in cleri scandalum, reli-
" gionis obprobrium, nefandorum aliorum exemplum, ac in
Abbot de Bernham knows of these enormities, and suffers them to continue; we say nothing at present of his own delinquencies.
" suarum grave periculum animarum. Insuper frater Wil-
" lelmus de Bernham, abbas monasterii præfati, præmissa
" sciens, ipsos, quorum aliqui sunt et fuerunt sui continui
" commensales, etiam in villis de Cheventone, de Redgrave,
" de Cokefelde, de Melforde, de Tyvetishal, in quibus per
" tempora moram traxit, præmissa notorie committentes, a
" præmissis cohibere non curans, ipsos in dictis eorum pec-
" catis et maleficiis eorum horrendis scienter sustinuit,
" sustinet atque fovet, auctoritatis consensum, qui facto
" dampnabilior est, nequiter adhibendo, ut de suis ad præ-
" sens commissis propriis, propter status sui reverentiam
" taceamus, quæ eidem personaliter et secreto intendimus
" denudare. Ne igitur fœda contagio monachorum prædic-
" torum plebem dicto patri commissam inficiat, neve ipso-
" rum sanguis de ipsius manibus in die judicii requiratur,

[a] Horningsheath?

" nobis super præmissis corrigendis, puniendis, et refor-
" mandis suas commisit, sub forma quam vobis mittimus
" inspiciendam, ...[a] Nos igitur, auctoritate qua
" fungimur in hac parte, vobis et vestrum cuilibet qui
" præsens mandatum susceperit et fuerit requisitus, in vir-
" tute obedientiæ qua dicto patri tenemini, et sub pœna
" excommunicationis majoris, quam in vos et vestrum quem-
" libet mediante justitia feremus pro tempore, si non fece-
" ritis, seu fecerit, quæ vobis præcipimus, firmiter injun-
" gendo mandamus, quatinus citetis, seu citet ille vestrum
" qui præsentes receperit et requisitus fuerit, ut præfertur,
" peremptorie dictum dominum abbatem, quem etiam tenore
" præsentium citamus, quod die secunda juridica post
" festum sancti Jacobi proxime futurum, hora primæ, in
" ecclesia conventuali sancti Petri Gyppewyci dictæ diocesis, The abbot is therefore cited to appear personally.
" compareat personaliter coram nobis, super præmissis arti-
" culis ac aliis commissis suis propriis in locis prædictis,
" ad cognitionem dicti patris jure ordinario spectantibus,
" animæ suæ salutem tangentibus, responsurus, ac interro-
" gatoriis super materia prædicta ex officio, si opus fuerit,
" faciendis personaliter juraturus, ulteriusque facturus et
" recepturus juxta demerita quod canonicæ dictaverint
" sanctiones. Terminum autem tam brevem et peremptо-
" rium propter grave scandalum et animæ suæ periculum
" eidem duximus præfigendum. Et quid inde feceritis, nos
" per publicum instrumentum aut literas autenticas, sigillo
" autentico consignatas, dictis die et loco et hora signare
" curetis, vel curet ille vestrum qui præsens mandatum
" nostrum fuerit executus vel illud receperit exequendum.
" In quorum omnium testimonium præsentes literas nostras
" per notarium publicum infrascriptum publicari mandavi-
" mus, et sigillorum nostrorum appensione muniri. Datum
" apud Baketone, xv° die mensis Julii, anno Domini
" M°CCC°XLV°, indictione xiiij[a], pontificatus sanctissimi in
" Christo patris et domini nostri domini Clementis, divina
" providentia papæ sexti anno quarto." . . . . . .[b]

fol. 22*b*. Ex isto mandato, in quo multa falsa et enormia ex odii fomite mendaciter suggeruntur, videre pote[rit] The bishop's mandate is full of false and libellous charges, and is bad in law.

[a] *Facultates*, or *literas executorias*, seems to have dropped out.

[b] The attestation of the notary which follows here is omitted.

lector quis qua conscientia movetur ad sic scribendum, cum dictum mandatum potius libellus famosus tendens ad defamationem quam ad correctionem sit judicandum. Et nihilominus, ut dicunt juris periti, dictus libellus famosus continet errorem juris, ubi mandatur abbatem citari personaliter responsurum super incertis articulis, et aliis in dicto mandato falso et malitiose expressis. Quo casu non est locus vocationi personarum, prout erronee extitit mandatum. Et, ut dicunt juris periti, componens libellum seu carmen famosum, quale est istud mandatum, est infamis secundum jura civilia, et excommunicatus secundum jura canonica. Propter has et alias multiplices injurias in dictis mandatis superius expressas, a quolibet dictorum mandatorum singillatim ex parte abbatis est appellatum ad Romanam curiam, et per eandem, ut sequitur, inhibitum.

The abbot appealed to the pope.

Cardinal Ymeric, in a letter addressed to the priors of Norwich and Kersey, the archdeacons of the diocese, &c.

" Ymericus miseratione divina tituli sancti Martini in " Montibus presbyter cardinalis, causæ seu causis et partibus " infrascriptis per sanctissimum in Christo patrem et domi- " num dominum Clementem divina providentia papam " sextum auditor specialiter deputatus, dilectis in Christo " Norwicensis ecclesiæ [a] et de Kerseya prioribus, ac de " Norffolke et Suffolke et Subyrie [b] archidiaconis in ecclesia " Norwicensi, et eorum officialibus, et de Redham, de Bek- " tone, de Tetelishale, sancti Jacobi de Ikelingham, de " Clenchewartone, de Wykhambroke, de Brauncestre, de " Garboldesham, de Redgrave, de Somerletone, de Burgate, " de Ingham, de Coctone,[c] et de Alfleton, ecclesiarum " parochialium rectoribus Norwicensis diocesis, ac omnibus " aliis et singulis ad quos præsentes literæ pervenerint, " salutem in Domino, et mandatis nostris, immo verius " apostolicis, firmiter obedire. Nuper sanctissimus pater et

[a] The great priory of Norwich was founded by Herbert de Losinga for sixty Benedictine monks about A.D. 1100, soon after he had transferred the see hither from Thetford. See Tanner's *Notitia.*

[b] Sudbury.

[c] There is no such place as Cockton or Cookton; perhaps Cockfield, near Alpheton, is meant.

" dominus noster dominus Clemens papa prædictus, ad " instantiam et supplicationem procuratoris venerabilis patris " domini Willelmi abbatis, necnon monachorum et conven- " tus monasterii sancti Edmundi de Bury, ordinis sancti " Benedicti, asserentium monasterium eorundem, prædictum " abbatem, monachos et conventum, conversos et cæteras " personas ipsius monasterii fuisse et esse debere exempta, " libera, et immunia ab omni jurisdictione, superioritate, " præeminentia et potestate episcopi pro tempore et ecclesiæ " Norwicensis, et, salva jurisdictione et superioritate ipsius " abbatis in ipsos monachos conventum et conversos ac per- " sonas, sedi apostolicæ nullo medio tantummodo subesse, " nonnullas causas appellationum, super quodam prætenso " subsidio caritativo, ad cujus solutionem venerabilis pater " dominus Willelmus Dei gratia episcopus Norwicensis dic- " tos religiosos viros pro bonis eorum in civitate et dio- " cesi Norwicensi eidem teneri et illud sibi solvere debere " dicebat, ac prætensis processibus et etiam monitionibus in " ea parte habitis, necnon super ostensione privilegiorum " quibus iidem religiosi super exemptione sua hujusmodi " muniuntur, ac super citatione quadam personali de dicto " domino abbate, ipsius episcopi vice et auctoritate per " magistros Johannem de O. canonicum Herefordiæ et " Symonem de Sudbury commissarios suos et commensales " facta, necnon etiam super literis quibusdam, censuras fol. 221*a*. " ecclesiasticas continentibus, ad procurationem ejusdem do- " mini episcopi per magistrum Hamonem Belers rectorem " ecclesiæ de Bonaye Eboracensis diocesis, gerentem se pro " executore venerabilis patris domini Francisci episcopi " Tregestini,[a] dicentis se executorem super exactione præ- " dicti subsidii per sedem apostolicam deputatum, eidem " abbati directis, quibus, ut dicitur, cavebatur, quod contra " religiosos viros abbatem et conventum necnon monasterium " de Ramesye, ordinis sancti Benedicti, Lincolniensis dio- " cesis, censuras quasdam publicasset, ac multis aliis grava- " minibus, propter prædicta et occasione prædictorum, pro " parte dictorum abbatis, monachorum et conventus sancti " Edmundi prædicti ad sedem apostolicam interpositis, et " negotiorum principalia, nobis audiendas commisit et deci- " dendas, cum connexis emergentibus et dependentibus ex

after stating that the matters in litigation between the bishop of Norwich and the abbot of Bury had all been referred to him by the pope for his examination and decision,

[a] Francisco Amerino was bishop of Trieste between 1342 and 1347 : Gams, *Series Episcoporum*.

describes the course of litigation before him,

" eisdem, cum potestate citandi in curia et ad partes, et
" absolvendi ad cautelam, semel, et pluries, et quotiens
" opus erit. Cujus quidem commissionis vigore, ad instan-
" tiam discreti viri magistri Johannis de Tadelowe, pro-
" curatoris procuratorio nomine dictorum monachorum et
" conventus monasterii sancti Edmundi prædicti coram nobis
" in judicio comparentis, quendam magistrum Alanum de
" Setryngtone Avinione morantem, procuratorem præfati epi-
" scopi Norwicensis, ad opponendum, si quid . . . . . [a]
" vellet opponere, contra commissionem prædictam citari feci-
" mus peremptorie certa die. In qua, comparentibus coram
" nobis procuratoribus antedictis procuratoris nomine par-
" tium prædictarum ad faciendum fidem de mandatis eorum,
" quilibet ipsorum instrumentum publicum exhibuit et pro-
" duxit. Et subsequenter, in certis terminis ipsis procura-
" toribus assignatis duobus aliis instrumentis seu procura-
" toriis per eundem magistrum Alanum productis, ac contra
" dicta procuratoria per ipsum magistrum Alanum exhibita
" datis nullis exceptionibus, Nos procuratoribus ipsis ad
" dandum et recipiendum libellum seu libellos in causa
" seu causis hujusmodi, salvis dictis exceptionibus, certum
" duximus peremptorium terminum statuendum. Quo adve-
" niente, magister Johannes procurator procuratoriis nominibus
" prædictorum dominorum suorum duos libellos, magister
" vero Alanus procurator dicti domini episcopi procuratorio
" ipsius nomine unum libellum, hinc et inde judicialiter
" tradiderunt. Quorum decreta copia hinc et inde, ad
" respondendum ipsis vel adducendam causam quare illis
" respondendum non esset, eisdem procuratoribus certum
" præfiximus terminum competentem. In quo, ipsis procu-
" ratoribus comparentibus in judicio coram nobis, dictus
" magister Johannes procurator, repetitis per eum exceptio-
" nibus alias datis per eum contra procuratoria adversam
" partem [1] prædicta, et quasdam alias exceptiones contra
" libellum pro parte dicti domini episcopi productum ex-
" hibens, quibus obstantibus dicebat se teneri dicto minime
" respondere libello, magister Alanus procurator præfatus

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[1] *adversæ partis?*

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[a] an erasure.

" nullas exceptiones contra libellos pro parte adversa pro-
" ductos exhibere curavit. Deinde vero, datis [ad] excep-
" tiones prædictas nonnullis replicationibus, et tandem dis-
" putato solempniter, non semel sed pluries, super præ-
" missis per advocatos partium prædictarum, prælibatis
" procuratoribus ad audiendam voluntatem nostram super
" his certum statuimus terminum competentem. Quo ad-
" veniente, et prædictis procuratoribus præsentibus judicia- states the tenor of the interlocutory judgment which he has delivered.
" liter coram nobis, nos, visis et diligenter inspectis
" libellis utriusque partis, exceptionibus, et rationibus præ-
" positis et exhibitis coram nobis, habito super his multo-
" rum consilio peritorum, interloquendo pronuntiamus libellis
" pro parte dictorum abbatis et conventus oblatis esse
" respondendum; libello vero oblato pro parte domini epi-
" scopi supradicti, in illa parte ubi dicitur, 'et quasdam
" 'alias'; item in ea parte ubi petitur pronuntiari, decerni,
" declarari, ipsos abbatem et conventum a dicti domini
" episcopi ordinaria jurisdictione exemptos non fuisse nec
" esse, eosque dicti episcopi subditos fuisse et esse; item fol. 221b.
" in ea parte ubi dicitur, 'et pro hujusmodi suis contu-
" 'maciis manifestis puniendos fore et canonice puniri';
" item quoad illa verba, 'Et quamplurimum etiam majo-
" 'rum'; item quoad conclusionem de brevibus et prohi-
" bitionibus regiis, pro nunc et eo modo quo idem dominus
" episcopus venit ad causam,—respondendum non esse;
" cæteris vero capitulis et conclusionibus ejusdem libelli
" mandavimus et volumus respondere. Liteque subsequenter
" hinc inde, juxta formam interlocutoriæ nostræ, per pro-
" curatores prædictos legitime contestata, præmissa tamen
" protestatione infrascripta per procuratorem domini episcopi
" supradicti, de appellando ab interlocutoria supradicta, si
" et in quantum erat præjudicialis suo domino supradicto,
" subsequenter procuratores ipsi in causis hujusmodi præ-
" stiterunt de calumpnia juramentum. Quo præstito, ma-
" gister Johannes sæpedictus procurator, pro dominis suis
" petiit in causa vel causis hujusmodi inhiberi, statumque
" causæ vel causarum ipsarum ad partes et ipsis partibus
" intimari, et more solito inhiberi, illud idem procuratore
" adverso similiter requirente. Nos vero ipsorum petitioni,
" uti justæ, benigniter annuentes, præfatis procuratoribus
" præsentibus, et per eos dominis eorundem, ac cæteris
" omnibus et singulis quorum interest, statum prædictum

and inhibits all legal action on the part of either litigant while proceedings are pending.

" intimavimus, ac inhibuimus ne altera partium prædictarum, [in] præjudicium alterius partis et causarum hujusmodi et nostræ jurisdictionis contemptum, per se vel alium seu alios, lite pendente hujusmodi, innovare seu attemptare præsumat; quod si secus egerint, nos id, exigente justitia, curabimus revocare. Quocirca vos et vestrum quemlibet, primo, secundo, et tertio ac peremptorie, tenore præsentium requirimus et monemus, vobisque nihilominus et cuilibet vestrum qui pro parte dicti abbatis fueritis vel fuerit requisiti vel requisitus, auctoritate qua fungimur, sub excommunicationis pœna, quam in vos et vestrum quemlibet, si contemptores fueritis mandatorum nostrorum, hujusmodi infrascripta canonica monitione præmissa ferimus in his scriptis, districte præcipiendo mandamus, quatinus infra sex dies postquam fueritis requisiti, quorum duos pro primo, duos pro secundo, et reliquos duos dies pro tertio et peremptorio termino ac monitione canonica vobis et vestrum cuilibet assignamus, præfatis domino episcopo, suis commissariis, et magistro Hamoni Belers prædicto, aliisque quorum interest, statum causarum hujusmodi intimetis in præsentia eorundem, ac in locis ubi et quando ac quotiens fueritis requisiti intimationem et inhibitionem hujusmodi legatis, intimetis, et solempniter publicetis, et alia faciatis vice nostra quæ circa intimationem et publicationem prædictas erunt necessaria seu etiam opportuna. In cujus rei testimonium præsentes literas per magistrum Johannem nostrum notarium infrascriptum scribi et publicari mandavimus, et nostri sigilli fecimus appensione muniri. Datum Avinione in domo habitationis nostræ, die Veneris, septima mensis Aprilis, xiiij[a] indictione, anno Domini M°CCC°XLVI°, pontificatus prædicti domini nostri papæ anno quarto." "Et ego Johannes Chetan de Pontelenio, presbyter Carnotensis diocesis, publicus apostolica imperiali auctoritate et dicti reverendissimi patris domini cardinalis notarius, una cum magistris Nicholao de Agla, Philippo de Lancano de Neapoli, juris canonici professoribus, et multis aliis testibus, in prædictæ interlocutoriæ sententiæ prolatione, intimatione, et inhibitione factis præsens fui, et hoc instrumentum de mandato ejusdem cardinalis scripsi, et sigillum meum rogatus apposui, in testimonium omnium præmissorum."

Those addressed are to see that this inhibition is duly published in the diocese.

A.D. 1346.

Præter istas causas sunt aliæ duæ, una quia dominus episcopus fecit vocari abbatem secundo ad ostendendum privilegia, post appellationem abbatis, et delationem episcopi, et etiam inhibitionem curiæ Cantuariensis sibi traditam, a quo mandato est appellatum. Alia causa, quod abbas fecit celebrare ordines in monasterio suo, licentia non petita ab episcopo, sicut nec unquam fecit nec faciet.

Two other suits are pending between the bishop and the abbot.

COLLECTANEA FRATRIS ANDREÆ ASTONE, HOSTLARII SANCTI EDMUNDI.

COLLECTANEA FRATRIS ANDREÆ ASTONE, HOSTLARII SANCTI EDMUNDI.

Claudius A. xii. f. 81.

REGISTRUM[a] HOSTLARIÆ SANCTI EDMUNDI FACTUM SIVE COMPILATUM PER FRATREM ANDREAM ASTONE DE DIVERSIS EVIDENTIIS, ANNO DOMINI MCCCCXXVI^to^, IN QUO CONTINENTUR DIVERSA SUBSCRIPTA SUB HAC FORMA:

Primo, processus, evidentiæ, et munimenta pro pensione xx. marcarum de Wolpet 9.[b] — 1. Payment from Woolpet parish.

Item, rentale reddituum assisæ[1] hostlariæ sancti Edmundi in villa de Bury et extra 38. — 2. Rent list.

Item, rentale firmæ domorum et terrarum hostlariæ in villa de Bury et Horning 39. — 3. Rents of houses and lands in Bury and Horning.

Item, combustio abbatiæ et maneriorum, cum furtiva [et] abductione abbatis in Brabantiam 42. — 4. Burning of the abbey in 1327.

[1] *asþ* MS.

[a] The compilation of Andrew Aston, hosteller of St. Edmund's, bearing the date 1426, of which part has already appeared in this work (Vol. II., 327–354), is written in a hand of the first half of the fifteenth century. Except some papers relating to the rent of houses and other property belonging to the hostelry, in Bury and elsewhere, and the long concluding tract on the legend of the Three Kings of Cologne, the contents of the compilation are here given entire. The "processus" relating to the church of Woolpet, though tedious and in parts obscure, is interesting on account of the illustration which it contributes to the history of the relations between the monastic and parochial systems at the time in question.

[b] The numbers affixed to the articles in this Table of Contents refer to the original numbering of the folios of the compilation.

5. Election of John Tymworth; affair of Bromfield; rising of the commons in 1381.

Item, electio Johannis Tymworth abbatis, cum actibus provisoris Edwardi Brumfeld, et insurrectio populi 52.

6. Outrages committed in 1381.

Item, articuli et punctus de diversis transgressionibus et horribilibus malefactis monstratis per villanos 61.

7. Bond.

Item, forma ligaminis pro tempore rumoris sive perturbationis populi super villanos de Bury 64.

8. Foundations of the various orders.

Item, de institutionibus ordinum ecclesiasticorum, prout habetur in collatione Piamonis et collatione patrum 65.

9. Claim of the kings of England to Wales.

Item, declaratio justitiæ regis Angliæ ad Walliam 68.

10. How Aquitaine and Normandy fell to the English kings.

Item, declaratio quomodo ducatus Aquitaniæ et Normaniæ est ad reges Angliæ devolutus 70.

11. How the lordship of Ireland was acquired.

Item, declaratio quomodo dominium Hiberniæ est ad regem Angliæ devolutum 71.

12. Claim of the kings of England to Scotland.

Item, de justitia regum Angliæ ad reges Scotiæ 73.

13. The three kings of Cologne.

Item, liber quidam de tribus regibus Coloniæ qui præsentaverunt Domino Jhesu Christo 80.

fol. 83.

§ I.—*Processus, evidentiæ, et munimenta pro pensione viginti marcarum in ecclesia de Wlpet, solvendarum ad festa sancti Michaelis et Paschæ.*

Bull of Alexander III. to Abbot Hugo and the convent of Bury.

A.D. 1161.

First confirming them in all their possessions and privileges.

Alexander episcopus servus servorum Dei, dilectis filiis Hugonis abbati monasterii sancti Edmundi ejusque fratribus, tam præsentibus quam futuris. Regularem vitam professis, et in perpetuum religiosam vitam eligentibus, apostolicum convenit præsidium, ne forte cujuslibet temeritatis incursus aut eos a proposito revocet, aut robur, quod absit, sacræ religionis infringat. Eapropter, dilecti in Domino filii, vestris justis postulationibus annuimus clementer, et prædecessorum nostrorum felicis memoriæ Lucii et Adriani Romanorum pontificum vestigiis inhærentes, præfatum beati Edmundi

gloriosissimi regis et martiris Christi monasterium, regia libertate donatum, in quo divino mancipati estis obsequio, sub beati Petri et nostra protectione suscipimus, et præsentis scripti privilegio communimus, statuentes ut quæcumque bona idem monasterium inpræsentiarum juste et canonice possidet, aut in futurum concessione pontificum, largitione regum vel principum, oblatione fidelium, seu aliis justis modis, Deo propitio, poterit adipisci, firma vobis vestrisque successoribus et illibata permaneant. In quibus hæc propriis duximus exprimenda vocabulis, ecclesiam de Rucham ad usum conventus, villam de Chebenhale ad usum hospitalitatis, terram de Sabricesworth ad usum hospitalitatis, Munnehale ad lumen altaris, Cunegestone, Culeford, molendinum de Babbewelle, et terram de Saxham ad mensam et cameram abbatis. Ecclesiam de Wlpet, cum vacaverit, in usus fratrum redire statuimus. Ecclesiam de Cottonne in advocatione et dispositione abbatis et conventus, sicut rationabiliter institutum est, decernimus permanere. Ea vero quæ alii abbates, prædecessores tui, dilecte in Domino fili, Hugo abbas, in denariis, cibariis, et potu cum multo gravamine fratrum a cellerario monachorum quondam solebant exigere, sicut a te rationabiliter remissa sunt et statuta, ita nos apostolica auctoritate confirmamus. Præterea censemus, ut idem monasterium ab omnium secularium jugo liberum in perpetuum in ea libertate servetur, qua egregiæ recordationis Willelmus rex illud invenit, et a tempore suo esse constituit. Crisma vero, oleum sanctum, consecrationes altarium, basilicarum, et tabularum, ordinationes monachorum et clericorum vestrorum, qui ad sacros ordines promovendi fuerint, et cætera episcopalia, sicut in antiquis ecclesiæ vestræ privilegiis continetur, a quocunque malueritis catholico recipiatis episcopo, dummodo gratiam apostolicæ sedis habuerit. Qui, nostra fultus auctoritate, quod postulatur indulgeat. Ad hæc, possessiones ad victum monachorum ipsius monasterii, a bonæ memoriæ Ordingo ejusdem monasterii abbate rationabili dispositione specialiter assignatas, alienari penitus interdicimus, sed ad illorum usus, pro quorum utilitate assignatæ noscuntur, integræ perpetuis temporibus et illibatæ serventur. Processiones quoque, quas in solempnibus diebus Pentecostes idem monasterium hactenus habuisse dinoscitur, nichilominus in eisdem habere mandamus. Obeunte vero te, nunc ejusdem loci abbate, vel tuorum quolibet successorum, nullus ibi

Authorising the appropriation of certain manors to special purposes.

fol. 83*b*.

Confirming the old privilege of receiving ordination at the hands of any bishop they preferred.

What abbot Ording settled is to be maintained.

Future abbots to

be freely elected.

qualibet surreptionis astutia seu violentia præponatur, nisi quem fratres communi consensu, vel fratrum pars consilii sanioris, secundum Dei timorem et beati Benedicti regulam providerint eligendum. Liceat etiam vobis, in gravioribus ecclesiæ vestræ negotiis libere apostolicam sedem appellare. Decernimus ergo ut nulli omnino hominum liceat præfatum monasterium temere perturbare, aut ejus possessiones auferre, vel ablatas minuere, retinere, seu quibuslibet vexationibus fatigare, sed omnia integra conserventur, eorum pro quorum gubernatione ac sustentatione concessa sunt, usibus omnibus profutura, salva in omnibus apostolicæ sedis auctoritate. Si qua ergo in futurum ecclesiastica sæcularisve persona, hanc nostram constitutionis paginam sciens, contra eam temere venire temptaverit, secundo tertiove commonita, nisi præsumptionem suam congrua satisfactione correxerit, potestatis honorisque sui dignitate careat, reamque divino judicio existere de perpetrata iniquitate cognoscat, et a sacratissimo corpore et sanguine Domini et Dei redemptoris nostri Jhesu Christi aliena fiat, atque in extremo examine districtæ ultioni subjaceat. Cunctis autem eidem loco sua jura servantibus sit pax Domini nostri Jhesu Christi, quatinus et hic fructum bonæ actionis percipiat, et apud districtum judicem præmia æternæ pacis inveniat. Amen.

In important matters, there is to be an appeal to the Holy See.

Censures for infringing, rewards for observing, this bull.

fol. 84.

✝ Ego Alexander catholicæ ecclesiæ episcopus subscribo.

✝ Ego Gregorius Sabinensis episcopus subscribo.

✝ Ego Hubaldus Hostiensis episcopus subscribo.

✝ Ego Bernardus Potuensis et Sanctæ Ruffinæ episcopus subscribo.

✝ Ego Gualterus Albanensis episcopus subscribo.

✝ Ego Hubaldus presbyter cardinalis Sanctæ Crucis in Jerusalem subscribo.

✝ Ego Johannes presbyter cardinalis tunc Sanctæ Anastasiæ subscribo, etc.

Datum vad.[1] per manum Hermanni sanctæ Romanæ ecclesiæ subdiaconi et notarii, ij. idus Januarii, indictione decima, incarnationis Dominicæ anno M°C^mo°LXI, pontificatus vero domini Alexandri papæ tertij anno tertio.[a]

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[1] supra lineam.

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[a] This, or that on p. 85, is apparently the bull which Samson obtained at Rome before he was abbot; see vol. I., p. 253.

Carta Johannis episcopi Norwicensis de ecclesia de Wlpet.

Letter of bishop John assigning the revenues of Woolpit for purposes of hospitality, with reservation of ten marks a year to support the vicarage.

Omnibus etc. Johannes Dei gratia Norwicensis episcopus salutem et benedictionem. Ad universam volumus notitiam pervenire, nos inspexisse privilegium bonæ memoriæ Alexandri tertii, monasterio sancti Edmundi indultum, in quo continentur hæc verba: "ecclesiam de Wlpet cum vacaverit in usus fratrum "redire statuimus."[a] Hujus igitur auctoritate privilegii concedimus, quod ecclesia de Wlpet, cum omnibus ad eam pertinentibus, ad hospitalitatis sustentationem cedat in usus proprios conventui de sancto Edmundo, jure perpetuo possidenda, salva vicaria x. marc[arum] ad præsentationem abbatis et conventus sancti Edmundi per nos et successores nostros, cum vacaverit, conferenda. Salvo etiam nobis et successoribus nostris in perpetuum jure pontificali et parochiali. Ut autem hæc nostra concessio etc.: His testibus etc.

Portio vicariæ ecclesiæ de Wolpet taxata per dominum Walterum episcopum Norwicensem.

A.D. 1246.

Charter of bishop Walter Suffield on the vicarage of Woolpit.

Omnibus Christi fidelibus has literas visuris vel audituris Walterus Dei gratia Norwicensis episcopus æternam in Domino salutem. Noveritis nos de consensu capituli nostri, in ecclesia de Wolpet venerabilibus viris abbati et conventui de sancto Edmundo appropriata, vicariam de consensu dictorum abbatis et conventus in hunc modum taxasse, videlicet quod vicarius dictæ ecclesiæ, qui pro tempore fuerit, percipiet omnia ad dictam ecclesiam pertinentia seu undecumque provenientia, in decimis majoribus et minoribus, et oblationibus, libera terra, et omnibus aliis ad dictam ecclesiam quocumque modo pertinentibus. Salvis supradictis abbati et conventui viginti

fol. 84*b*.

The pension due from Woolpit is now 20 marks.

[a] *See* page 79.

marcis annuis, nomine pensionis, a vicario ejusdem ecclesiæ qui pro tempore fuerit, ad duos terminos solvendis, videlicet, ad unam synodum de Gyppewyco decem marcis, et ad aliam synodum decem marcis. Sustinebit etiam dictus vicarius omnia onera ejusdem ecclesiæ episcopalia, archidiaconalia, et omnia alia debita et consueta. Dicti autem abbas et conventus hanc nostram taxationem, non obstante aliqua consuetudine prius habita, non obstantibus etiam aliquibus instrumentis a quocumque prius habitis et obtentis, acceptaverunt, et ei expresse consenserunt. Salva dictis abbati et conventui futuris temporibus libera præsentatione ad dictam vicariam quotienscumque eam vacare contigerit. In cujus rei testimonium præsenti scripto sigillum nostrum et sigillum capituli nostri fecimus apponi. His testibus, magistro Laurencio de Somerton, magistro Ada de Bromholme, domino Johanne de Holcham, capellano nostro, Willelmo de Pakeham, Hugone de Correbrigge, Willelmo de Ludham, clericis. Datum apud Thorp, pridie idus Aprilis, anno gratiæ millesimo cc^mo^ quadragesimo sexto.

Witnesses.

Mandatum magistri W. de Clare archidiaconi[1] *Suburiæ, pro pensione in ecclesia de Wlpet solvenda.*

Mandate of the archdeacon of Sudbury to enforce the regular payment of the pension. A.D. 1247.

Omnibus sanctæ matris ecclesiæ filiis præsentes literas visuris vel audituris W. de Clare archidiaconus Suburiæ salutem in Domino. Cartam venerabilis patris domini Walteri de Suffeld Dei gratia Norwicensis episcopi, tam signo ejus quam etiam signo capituli Norwicensis signatam inspeximus, in hæc verba: "Omnibus Christi fidelibus," etc.[a] Hujus au-

[1] *archdiacono*, MS.

[a] The foregoing charter of bishop Walter is repeated word for word in the MS.

tem cartæ tenore inspecto et plenius intellecto, decano de Thedwardestre præsentibus damus literis in mandatis, quatinus, quotiens dictum vicarium in solutione dictæ pensionis, vel aliqua parte ejusdem, dictis terminis vel aliquo dictorum terminorum cessare contigerit, moneat et efficaciter inducat eundem, ut infra quindecim dies postquam fuerit requisitus dictis abbati et conventui, vel procuratori suo, plenarie satisfaciat, alioquin ipsum ex tunc ad hoc faciendum per interdicti et excommunicationis sententiam compellat. Datum apud sanctum Edmundum die apostolorum Petri et Pauli anno gratiæ millesimo cc^mo xlvij^o.

Obligatio Roberti vicarii de Wlpet de annua pensione viginti marcarum, per provisionem Symonis Norwicensis episcopi.

A.D. 1261. Declaration of Robert, vicar of Woolpet, as to the arrears of pension which he owed to the convent, and the way in which they were to be met. fol. 85*b*.

Universis Christi fidelibus præsentes literas visuris vel audituris, Robertus, perpetuus vicarius ecclesiæ de Wlpet, salutem in Domino. Noveritis quod cum in solutione viginti marcarum annuæ pensionis debitæ domino abbati et conventui sancti Edmundi de bonis dictæ ecclesiæ de Wlpet, secundum tenorem ordinationis factæ a bonæ memoriæ Waltero quondam episcopo Norwicensi, per biennium et ultra cessassem inconsulte, tandem domini abbas, prior, et conventus, pietate et misericordia moti, inopiæ meæ compatientes, arreragia temporis præteriti usque ad quindecim marcas remiserunt, ita quod centum solidos de prædictis quindecim marcis in synodo paschali de Gyppewyco proxime ventura fideliter eis persolvam, et alios centum solidos in festo nativitatis sancti Johannis Baptistæ proxime sequenti, et totam pensionem prædictam terminis statutis in prædicta ordinatione reddam eisdem integraliter et fideliter persolvam. Hæc omnia sine fraude observanda, constitutus in præsentia domini

Norwicensis episcopi in ecclesia de Pakenham, die Jovis proxima post festum sancti Gregorii anno Domini MºCCmºLXº in verbo veritatis et sacerdotii repromisi, subjiciens me jurisdictioni et coercioni dicti domini Norwicensis, quod possit me ad hæc omnia observanda compellere per interdicti et excommunicationis sententias, necnon per subtractionem proventuum beneficii mei, et privationem ejusdem, si opus fuerit, sine causæ cognitione vel strepitu judiciali. In cujus rei testimonium, signum domini Norwicensis una cum sigillo meo præsentibus est appensum. Datum apud Thorned [1] quinto kalendas Aprilis anno gratiæ millesimo ccmo sexagesimo primo.

Appropriatio dictæ ecclesiæ per regem confirmata.

Between 1174 and 1180. Charter of Henry II. recording the appointment of his chaplain, Walter of Coutances, to Woolpit, and granting it after his death or retirement, for the use of the sick monks at Bury.

Henricus, Dei gratia rex Angliæ et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, archiepiscopis, episcopis, abbatibus, comitibus, baronibus, justitiariis, vicecomitibus, et omnibus ministris suis et fidelibus totius Angliæ salutem. Sciatis quod prece et petitione mea abbas H. sancti Edmundi et conventus concesserunt et dederunt in perpetuam elemosinam magistro Waltero de Constantiis clerico meo ecclesiam sanctæ Mariæ de Wolpetta, cum omnibus pertinentiis suis, et ego concessi, et præsenti carta mea confirmavi, quod prædicta ecclesia, post decessum vel cessionem prænominati clerici mei, remaneat in æternum ad usum infirmorum monachorum beati Edmundi, sicut privilegio domini papæ confirmatum est. Teste R.[a] episcopo Wintoniensi.

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[1] lege *Thorp?*

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[a] This must have been Richard Toclive, bishop of Winchester between 1174 and 1189.

Bulla Alexandri papæ, ut liceat abbati et conventui præsentare idoneos clericos ad ecclesiam de Wlpet, qui percipiant de ejusdem ecclesiæ proventibus rationabiliter vitæ necessaria, et episcopo et ejus ministris solvant ordinaria consueta, et quod superest cedat in usum conventus. fol. 86.

Bull of Alexander III. ordering that after payment of a competent amount for the support of the incumbent, the rest of the Woolpit revenues should be given to St. Edmund.

Alexander servus servorum Dei, H[ugoni] abbati sancti Edmundi salutem et benedictionem. Honestis votis et desideriis gratanti animo debemus annuere, et tanto vobis in opportunitatibus vestris promptiori benignitate adesse, quanto constat monasterium vestrum ad jus et dispositionem beati Petri et nostram specialius pertinere. Unde, quia ecclesia de Wolpet monasterii vestri usibus est, sicut accepimus, deputata, et auctoritate apostolica confirmata, vobis de consueta apostolicæ sedis clementia indulgemus, ut episcopo Norwicensi vel ejus ministris ad eandem ecclesiam idoneos clericos præsentare possitis, qui de ipsa ecclesia competenter vitæ necessaria percipiant, et episcopo et ministris suis rationabiles consuetudines persolvant, et reliquum cedat in usus conventus. Decernimus ergo, ut nulli omnino hominum liceat hanc paginam nostræ constitutionis infringere, vel ei aliquatenus contraire. Si quis autem hoc attemptare præsumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli apostolorum ejus se noverit incursurum. Datum Ferecent., xi. kalendis Junii.

Copia attestationum abbatis et conventus sancti Edmundi contra dominum Rogerum Chauncelere, rectorem ecclesiæ de Wolpet in tuitorio.[1]

Facta fuit ista examinatio die Sabbati proxima post festum sancti Johannis ante portam Latinam anno Domini millesimo ccc^mo^ vicesimo quinto. A.D. 1325.

[1] *tintorio ?*

Deposition of Nicholas de Tyltes-hall. Deponent fol. 86*b*. knew that the incumbents of Woolpit were bound to pay 20 marks a year to Bury.

Nicholaus de Tylteshale litteratus, quinquaginta octo annorum ætatis et amplius, ut dicit, juratus et requisitus si religiosi viri abbas et conventus monasterii sancti Edmundi Norwicensis dioceseos ad Romanam curiam nullo medio pertinentis fuissent nomine suo et monasterii sui antedicti, a tempore et per tempus cujus contraria momoria non existit, in possessione vel quasi juris percipiendi quandam annuam pensionem viginti marcarum sterlingorum ab ecclesia beatæ Mariæ de Wolpet dictæ dioceseos, de ipsorum patronatu existente, et a rectoribus dictæ ecclesiæ qui pro tempore fuerunt per tempus supradictum, fuissetque ex parte eorundem religiosorum in possessione vel quasi juris hujusmodi existentium, ac metuentium ex quibusdam causis probabilibus et verisimilibus conjecturis sibi et monasterio suo prædicto circa præmissa grave posse præjudicium generari in futurum, ne quis quicquam circa præmissa vel eorum aliquod in eorum præjudicium attemptaret, seu faceret attemptari, ad sedem apostolicam et pro tuitione curiæ Cantuariensis extitit, vel asseritur, palam et publice ac legitime provocatum dicit, quod abbatum et conventum monasterii sancti Edmundi dictæ Norwicensis dioceseos, ecclesiamque beatæ Mariæ de Wolpet dictæ dioceseos bene noscit et novit, a diu est, ut dicit.[a] Et dicit, quod dicti abbas et conventus monasterii sancti Edmundi prædicti nomine suo et monasterii prædicti eorundem sunt et fuerunt, sic ut in hac parte suggeritur, in possessione vel quasi juris percipiendi dictam annuam pensionem viginti marcarum sterlingorum, ad duos anni terminos, ut, puta, decem marcas in festo sancti Michaelis, et decem marcas in festo Paschæ singulis annis contingentes, per æquales portiones, de ecclesia beatæ Mariæ de Wolpet prædictæ dictæ dioceseos, et

Termini solutionis.

[a] This sentence is in part unintelligible.

de patronatu dictorum religiosorum existente, et rectoribus ejusdem ecclesiæ qui pro tempore fuerant per xlj. annos ultimo præteritos, ipsisque religiosis dictam annuam pensionem viginti marcarum prædictarum sterlingorum ab ipsa ecclesia beatæ Mariæ de Wolpet prædicta et ejusdem rectoribus qui pro tempore fuerunt, nomine suo et monasterii sui sancti Edmundi prædicti, singulis annis dictorum quadraginta unius annorum prædictorum, terminis, ut præmittitur, provocatis per se et suos ad hoc specialiter per eosdem deputatos, pacifice et inconcusse et sine contradictione quacunque percipere et habere, ut, puta, a quodam domino Henrico de Hargrave, primo rectore dictæ ecclesiæ beatæ Mariæ de Wolpet prædicto, per undecim annos ex visu istius jurati, et post ipsum dominum Henricum a quodam Johanne de Nortone, immediate dictæ ecclesiæ rectore, et prædicti domini Henrici successore in eadem per viginti unum annos immediatos post dictos undecim annos, ex visu istius jurati. Et post dictum Johannem de Nortone rectorem prædictum, a quodam Johanne Atte-Snore immediato dictæ ecclesiæ rectore, et dicti Johannis de Nortone successore, per ix. annos proximos post dictos viginti et unum annos, quandoque ab ipsis rectoribus personaliter dictam pensionem solventibus, et suis procuratoribus ac ballivis ad hæc per eosdem et quemlibet eorumdem specialiter deputatis, vidit, scivit, et novit iste juratus, ut dicit, qui omnes et singuli rectores prædicti temporibus suis, et quilibet eorum tempore suo, dictam annuam pensionem viginti marcarum prædictarum sterlingorum terminis prænotatis, in capella sancti Andreæ in infirmaria dicti monasterii situata, singulis annis quadraginta unius annorum prædictorum, quandoque per se et quandoque per suos ad hoc specialiter deputatos, nomine ecclesiæ beatæ Mariæ prædictæ, ab eadem ecclesia eisdem religiosis et monasterio eorum prædicto

Formerly it was paid regularly, by Henry de Hargrave, the first rector, John de Norton, his successor, and others,

fol. 87.

debitam solverunt, et solvit quilibet eorumdem tempore suo, quo rector in dicta ecclesia extiterat, et accopas seu acquietantiæ literas de solutione hujus pensionis a dictis religiosis in dicta capella, dictam pensionem per manus cujusdam Ade de Derlle, infirmarii et monachi dicti monasterii, et aliorum dicti monasterii infirmariorum qui pro tempore fuerant, vel fuit aliquis eorumdem, ibidem recipientibus.

Receperunt, et obtinuerunt, et habuit et obtinuit quilibet eorumdem, ut dicit, quæ bene vidit, scivit, et novit iste juratus, ut dicit, nisi quatenus quidam Rogerus Chauncelere, nunc dictæ ecclesiæ rector, dictos religiosos et eorumdem monasterium dicta pensione, sicut in hac parte suggeritur, et prout iste juratus inferius est dicturus, spoliavit, eisdem religiosis subtrahendo et eandem denegando, ut dicit. Et de anteriori tempore, ante dictos quadraginta unum annos, videlicet a tempore cujus contrarii memoria non existit, quod dicti religiosi, sic ut præmittitur, in hujusmodi possessione percipiendi pensionem prædictam, terminis et loco prædictis, a rectoribus dictæ ecclesiæ qui pro tempore fuerint ante dictum dominum Henricum de Hargrave in ecclesia prædicta, se dicit scire ex relatu seniorum istius jurati, et seniorum patriæ villæ sancti Edmundi et de Wolpet, ut dicit. Et dicit quod dicta ecclesia beatæ Mariæ de Wolpet prædicta est, et fuit per totum tempus prædictum quadraginta unius annorum prædictorum de patronatu dictorum religiosorum, sintque, et fuerunt per totum tempus prædictum, dicti religiosi viri dictæ ecclesiæ patroni, quod se dicit scire per hoc, quod dicti religiosi toto tempore prædicto quadraginta unius annorum prædictorum fuerunt et adhuc sunt veri domini villarum de Wlpet et Elmeswelle, et manerii de Elmeswelle in dicta villa situati, ad quod quidem manerium pertinet jus patronatus et advocatio dictæ ecclesiæ, et pertinuit per totum

until a certain Roger Chauncelere, rector of Woolpit, despoiled them of the pension that was their due.

fol. 87*b*.

Domini villarum cum advocatione.

tempus prædictum quadraginta unius[1] annorum prædictorum. Ita quod dicti domini, Henricus, Johannes, Johannes, rectores prædicti, et dominus Rogerus Chauncelere ejusdem ecclesiæ rector qui nunc est, et per dictos religiosos, dominos villarum et manerii prædicti, et dictæ ecclesiæ veros patronos, ad eandem ecclesiam, ut præmittitur, de patronatu eorumdem existentem et ad eorumdem præsentationem spectantem, loci diocesanis qui pro tempore fuerant, extiterant, præsentati et præsentatus quilibet eorumdem in eadem, et fuit quilibet eorumdem admissus, inductus, et institutus, ut dicit; quæ bene vidit et audivit, scivit et novit iste juratus, ut dicit, dicto domino Henrico de Hargrave dumtaxat excepto, de cujus præsentatione, admissione, instructione, inductione nescit iste juratus nisi ex relatu aliorum, ut dicit, quia diu rector ecclesiæ extiterat antequam iste juratus ipsum Henricum noverat, ut dicit.

Nota rectores constitutos.

Et dicit, quod præsens fuit iste vocatus in ecclesia conventuali sancti Edmundi de Burgo, videlicet in choro coram summo altari ejusdem ecclesiæ, vicesima die mensis Februarii ultimo præteriti, hora quasi vesperarum ejusdem diei, ubi et quando frater Ricardus de Draughton, abbas dicti monasterii, Petrus de Clopton prior, Rogerus de Tostok subprior, Willelmus de Stowe sacrista, Reginaldus de Offord camerarius, Thomas de Ludgate cellerarius, Adam de Dersle infirmarius, Radulfus de Cavenham subcellerarius, Walterus de Benyngham elemosinarius, Radulfus de Peinteneye subsacrista, Martinus Rudham precentor, Galfridus de Homelyngton hostilarius, Robertus de Westhorp, custos feretri sancti Edmundi, Thomas de Michefeld, Adam de Gyppewyco, Willelmus de Bernham, Johannes de Burgo sancti Edmundi, Walterus de Fulbourn, Reginaldus de Brome, et alii quam plures

The witness was present at a meeting last February, when

[1] *unum*, MS.

the convent appointed

monachi et confratres dicti monasterii, quasi [1] omnes et singuli qui conventum faciebant dicti monasterii tunc ibidem personaliter constituti,[2] et in possessione prædicta, et adhuc tunc existenti,[3] ponentes,[4] et quilibet eorum ponens, verba sua in ore cujusdam magistri Jacobi de Broughton clerici, tunc ibidem præsentis, procuratoris, quem ad organum vocis eorumdem constituerunt, et quilibet eorum tunc ibidem constituit, nomine eorumdem abbatis et conventus et monasterii eorum prædicti, palam et publice ad sedem apostolicam et pro tuitione curiæ Cantuariensis in scriptis, sic ut in hac parte suggeritur, provocarunt, ut dicit; quæ bene vidit et audivit, scivit et novit, iste juratus, ut dicit.

fol. 88.

James de Broughton their proctor.

Requisitus si Rogerus Chauncelere rector ecclesiæ prædictæ de Wolpit, et pro tali publice habitus, dicta provocatione, quæ ipsum verisimiliter non latebat, non obstante, post et contra eam dictam pensionem dictis religiosis viris terminis debitis et ad hoc statutis, et a diu effluxis, solvere denegavit, ac etiam recusavit, per partem ipsorum religiosorum congruo loco et tempore requisitus, dictos religiosos et ipsorum monasterium dicta pensione et ejus possessione nequiter spoliando, in ipsorum religiosorum et monasterii sui prædicti præjudicium, dampnum non modicum, et gravamen, dicit quod dictum dominum Rogerum, rectorem ecclesiæ de Wlpet prædictæ bene noscit et novit, a diu est, ut dicit. Et dicit, quod præsens fuit iste juratus in ecclesia de Wlpet prædicta die Mercurii, proximo post Dominicam in ramis palmarum ultime præteritam, hora completorii dictæ diei, ubi et quando dictus Jacobus de Broughton, clericus et procurator dictorum religiosorum abbatis et conventus prædictorum tunc

Rector spoliavit conventum pensione.

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[1] *quas*, MS.
[2] *constituit*, MS.
[3] *existens*, MS.
[4] *ponentur*, MS.

ibidem personaliter constitutus, cujus procuratorium sigillo communi dictorum religiosorum abbatis et conventus prædictorum signatum, quod bene novit iste juratus, ut dicit, continens in se inter cætera potestatem, nomine dictorum religiosorum, dictam annuam pensionem viginti marcarum sterlingorum a dicta ecclesia et ejusdem rectore prædicto, eisdem religiosis et eorum monasterio, ut præmittitur, debitam, petendi, recipiendi, ac etiam acquietantiæ literas de solutione dictæ pensionis dicto rectori faciendi, provocandi, et appellandi, et eorumdem causas prosequendi, necnon omnia alia et singula faciendi quæ in ea parte requirebantur. Vidit, et in præsentia dicti domini Rogeri per dictum procuratorem legi audivit, et dictum procuratorem satis intellexit, ut dicit. A dicto domino Rogero ibidem personaliter invento decem marcas annuæ pensionis prædictæ debitas dictis religiosis viris, de termino Michaelis ultimo præterito tunc notorie elapso a retro existentes, et eisdem religiosis non solutas, nomine eorumdem religiosorum rogavit quod dictas decem marcas eidem, nomine dictorum religiosorum, solveret, et de eisdem satisfaceret, ut dicit. Et dictus Rogerus tunc ibidem respondit dicto procuratori, quod super petitione et dictæ pensionis decem marcarum, terminum prædictum, ut præmittitur, effluxum, solutione deliberare voluit, ut dicit, quod bene vidit et audivit iste juratus, ut dicit.

The procuratorium, or power of attorney, given by the convent to James de Broughton.

Terminus Michaelis.

fol. 88*b*.

Roger promises to consider about the payment,

Et dicit quod præsens fuit iste juratus in ecclesia parochiali, prædicta die festi Paschæ ultimo præteriti, hora quasi prima dictæ diei, ubi et quando dictus Jacobus procurator prædictus, tunc ibidem personaliter constitutus, nomine dictorum religiosorum abbatis et conventus prædictorum et monasterii eorumdem prædicti, a dicto Rogero rectore dictæ ecclesiæ, tunc ibidem personaliter existente, dictas decem marcas annuæ pensionis prædictæ a dicta ecclesia sua, et ab ipso nomine ejusdem,

pro termino sancti Michaelis prædicto, tunc ut præmittitur effluxo, dictis religiosis debitas et a retro existentes, et eundem Rogerum nomine dominorum suorum prædictorum, quod dictas decem marcas sic, ut præmittitur, eisdem debitas solveret instanter rogavit, offerens se paratum tunc ibidem, nomine dictorum religiosorum et eorumdem monasterii, literas seu acopas de soluto sufficientes in ea parte eidem facere et consignare, ut dicit. Cui quidem procuratori sic petenti et offerenti, dictus Rogerus rector prædictus respondit tunc ibidem, ut prius, quod super hujusmodi petitione, et solutione dictæ annuæ pensionis deliberare vellet, ut dicit, quæ bene vidit et audivit, scivit et novit, iste juratus, ut dicit.

and though pressed by the proctor, no other answer can be got from him.

Et dicit quod præsens fuit iste juratus in dicta ecclesia parochiali de Wolpet, die Veneris proxima post festum sancti Paschæ, hora vesperarum dictæ diei, ubi et quando dictus Jacobus procurator prædictus, tunc ibidem personaliter constitutus, a dicto domino Rogero, dictæ ecclesiæ rectore publice habito et reputato, tunc ibidem personaliter invento, nomine dictorum religiosorum abbatis et conventus prædictorum et monasterii eorumdem prædicti, viginti marcas sterlingorum annuæ pensionis prædictæ a dicta ecclesia de Wolpet et rectore ejusdem prædicto eisdem religiosis dictæ ecclesiæ beatæ Mariæ, ut præmittitur, patronis, de terminis sancti Michaelis et Paschæ ultime præteritis, et tunc notorie effluxis, debitas et eisdem non solutas, nomine eorumdem religiosorum et monasterii sui prædicti pluries et instanter petiit et exegit, et eundem Rogerum, nomine dominorum suorum prædictorum, rogavit, quod dictas viginti marcas annuæ pensionis prædictæ de terminis prædictis, ut præmittitur, effluxis dictis religiosis dominis suis, ut præmittitur, debitas, eidem ut procuratori eorumdem solveret et satisfaceret de eisdem.

Again, on Easter Friday, in Woolpit church.

the proctor renewing his demands,

offerens se paratum tunc ibidem nomine dominorum suorum prædictorum literas acquietantiæ seu acopas de soluto eidem sufficienter facere et consignare, tradere et liberare, tunc ibidem, ut dicit. Cui quidem procuratori sic ut præmittitur petenti et offerenti, alta voce clamando et corde elato idem Rogerus respondit, quod rusticis monachis de burgo Sancti Edmundi, dominis dicti procuratoris prædicti, nullam pensionem eisdem de cætero solveret, nec aliquam eisdem vel alicui nomine eorumdem amodo solvere voluit, ut expresse asseruit tunc ibidem, ut dicit. Et statim dictus procurator, post denegationem solutionis dictæ annuæ pensionis supradictam, palam et publice, ut tunc, ibidem in præsentia dicti Rogeri rectoris prædicti, et multorum parochianorum dictæ ecclesiæ tunc ibidem existentium, ad sedem apostolicam et pro tuitione curiæ Cantuariensis propter denegationem et spoliationem supradictas in scriptis appellavit, et apostolos ab eodem domino Rogero pluries et vicibus iteratis petiit, ut dicit, quæ omnia et singula, ut superius deposuit, vidit et audivit, scivit et novit iste juratus, ut dicit. Requisitus si ex parte dictorum religiosorum, sentientium se ex hoc per dictum Rogerum indebite prægravari, ad dictas sedem et curiam extitit, ut asseritur, legitime appellatum, dicit quod, sic, et ea se dicit scire per ea quæ superius deposuit, et non alio modo, ut dicit. Et de pluribus in hac parte suggestis nescit idem juratus, ut dicit.

fol. 89.

Roger loudly and angrily declares that he will never pay a penny to the clownish monks of Bury St. Edmunds.

Nota responsum rectoris probrosum.

The proctor appeals to Rome and Canterbury.

Robertus de Rudham, literatus, quadraginta quinque annorum ætatis et amplius, ut dicit, juratus et requisitus super omnibus et singulis interrog[atoriis] prædictis, idem dicit quod dictus Nicholaus primus examinatus dicit, hoc mutato quod iste non deponit de possessione aut perceptione ac solutione prædictis, nisi per triginta annos ultimo præteritos ante denegationem[1] prædictam ex visu suo, ut dicit. Et hoc

Deposition of Robert Rudham, reaching back thirty years.

[1] *denationem*, MS.

mutato, quod iste juratus non novit dictum dominum Henricum de Hargrave, ut dicit.

Deposition of Thomas Hudde of Bury; his memory went back fifty years.

Thomas Hudde de burgo Sancti Edmundi, illiteratus, [de burgo Sancti Edmundi] septuaginta annorum ætatis, ut dicit, juratus et requisitus super omnibus et singulis interrogatoriis prædictis[1] quoad possessionem prædictam, idem dicit quod dictus Nicholaus primo examinatus dicit, hoc adjecto, quod iste juratus deponit de possessione et perceptione prædictis per quinquaginta annos ultimo præteritos, ex visu istius jurati, ut dicit. De cæteris nil scit nisi ex relatu aliorum, ut dicit.

fol. 89*b*.

Deposition of John Body, of Bury;

Johannes Body, de burgo Sancti Edmundi, literatus, lx. annorum ætatis et amplius, ut dicit, juratus et requisitus super omnibus et singulis interrogatoriis prædictis, idem dicit quod dictus Nicholaus primo examinatus dicit, hoc adjecto quod iste juratus deponit de possessione, perceptione, et solutione dictæ pensionis supradictæ per xliii. annos ex visu suo, et istemet juratus quam pluries, et diversis annis, dictam pecuniam dictæ annuæ pensionis nomine dictorum religiosorum de burgo, specialiter ad hoc deputatus, et a rectoribus dictæ ecclesiæ supradictis, manibus propriis in capella supradicta numeravit, ut dicit.

the money had often passed through his hands.

Deposition of W. Manthorpe, rector of Cotton

Dominus Willelmus de Manthorpe, rector ecclesiæ de Cottone, xl. annorum ætatis et amplius, ut dicit, juratus et requisitus super omnibus et singulis interrogatoriis prædictis, et quoad provocationem prædictam, idem dicit quod dictus Nicholaus primo examinatus dicit. De cæteris se dicit nihil scire nisi ex relatu aliorum, ut dicit.

and of William de Lyston.

Willelmus de Lyston, illiteratus, viginti quinque annorum ætatis et amplius, ut dicit, juratus et requisitus super omnibus et singulis interrogatoriis prædictis, quoad provocationem, appellationem, solutionis

[1] *predigitur*, MS.

prædictæ denegationem, et apostolorum petitionem, supradictis diebus et locis, ut præmittitur, factam et habitam, idem dicit quod dictus Nicholaus primo examinatus dicit, hoc mutato, quod de his quæ in scriptis fiebant scit per expositionem sibi in Anglico, diebus et locis prædictis inter positionem provocationis et appellationis prædictarum factam, ut dicit; quoad cetera dicit, quod vera sunt. Et ea se dicit scire ex communi relatu aliorum, et fama publica patriæ, et non alio modo, ut dicit.

A.D. 1325.

Further proceedings, ending in a decision, that the claim of the convent to the Woolpit pension was deserving of protection in the archbishop's court.

Sexto idus Maii anno Domini millesimo ccc^mo^ vicesimo quinto, in tuitoriæ appellationis negotio inter religiosos viros abbatem et conventum de sancto Edmundo Norwicensis dioceseos, partem appellantem, per magistrum Nicholaum de Bathonia procuratorem suum comparentem ex parte una, et dominum Rogerum Chauncelere rectorem ecclesiæ beatæ Mariæ de Wolpet dictæ dioceseos, partem appellatam, per magistrum Willelmum de Henton procuratorem suum comparentem ex altera, litera certificatoria, per quam constat dictam partem appellatam secundum formam suggestionis [et] curiæ Cantuariensis in hac parte impetratæ peremptorie fuisse citatam, tradito articulo per dictam partem appellantem eidem parti appellatæ, coram nobis Thoma de Cher ministro etc., et productis duodecim testibus super eodem, quorum nomina etc. Quibus in forma juris etc., et statim porrecta quadam prohibitione . . . . . fol. 90.

Et quinto idus Maii exhibita fuit regia consultatio.

Et xiij. kalendas Junii, partibus, ut prius, coram nobis decano etc. comparentibus, exhibitoque per partem dictorum religiosorum uno instrumento publico et quodam procuratorio, in subsidium probationis articuli sui prædicti, et una cum attestationibus testium prædictorum publicatis.

Et idibus Junii, partibus, ut prius, coram nobis comparentibus, exhibitoque per partem dictorum reli-

giosorum mandato sufficienti et consenso per eandem, quod omisso cujuslibet appellationis articulo, in principali causa seu negotio in curia Cantuariensi procedatur; et similiter pars appellata, quatenus in eo fuit, consensit, ita tamen quod virtute consensus sui nichil veniret in revocationem. Et quia mandatum sufficiens ad plene consentiendum non habebat, præfigimus eidem parti terminum ad veniendum cum hujusmodi mandato sufficienti ad proximum diem juridicum post commemorationem sancti Pauli, quem diem etc. Quo die adveniente, partibus prædictis, ut prius, coram nobis decano etc. comparentibus nulloque mandato sufficienti exhibito, nos decanus etc. dictæ parti appellanti tuitionis beneficium duximus concedendum.

Instrumentum recognitionis rectoris de Wolpet, quod pensio dictarum viginti marcarum annuarum est debita. Iste rector erat Henricus Foxton.

In Dei nomine, Amen. Pateat universis præsens publicum instrumentum inspecturis, quod anno Domini ab Incarnatione, secundum quam computat et numerat ecclesia Anglicana, millesimo ccc^mo^ tricesimo primo, indictione quarta decima, die quinta mensis Junii, pontificatus sanctissimi patris et domini nostri, domini Johannis divina providentia papæ xxij. anno xv^o^, dominus Henricus de Foxton, rector ecclesiæ de Wlpet Norwicensis dioceseos, constitutus in monasterio de sancto Edmundo, ad Romanam ecclesiam nullo medio pertinente, ordinis sancti Benedicti dictæ dioceseos, in camera superiori quæ[1] est in capite aulæ, quæ vulgo cognominatur aula nova, in qua tunc venerabilis pater et dominus frater Ricardus, Dei gratia abbas dicti monasterii, cum sua familia residebat, in præsentia dicti domini abbatis, et mei Henrici notarii

A.D. 1331. Acknowledgment by H. Foxton, rector of Woolpit, that the pension of 20 marks was, and always had been, due from his benefice to the convent,

fol. 90*b*.

[1] *quo*, MS.

publice infrascripti, et testium subscriptorum, non vi, metu, aut dolo inductus, sed sponte et ex deliberatione præhabita, ut dicebat, tam proprio quam ecclesiæ suæ nomine recognovit et confessus fuit ecclesiam suam prædictam esse et fuisse a tempore, et per tempus cujus contrarii memoria non extabat, pensionariam dicto monasterio de sancto Edmundo in viginti marcis argenti singulis annis in perpetuum, de fructibus et proventibus annuis ipsius ecclesiæ de Wlpit, per rectorem ecclesiæ prædictæ qui pro tempore fuerit numerandis, persolvendis, ad duos cujuslibet anni terminos, videlicet sancti Michaelis Archangeli et resurrectionis Dominicæ festivitatibus, ab olim pro solutione dictæ pensionis facienda statutis et assignatis. Quam quidem pensionem promisit dictus dominus Henricus, tanquam rector ecclesiæ prædictæ, nomine dictæ ecclesiæ, per stipulationem solempnem, dicto domino abbati ibidem, ut præmittitur, præsenti, ac vice et nomine proprio et sui monasterii recipienti et stipulanti, integraliter numerare et solvere, quoad viveret et dictam ecclesiam de Wlpet teneret, omni dolo, dissimulatione, et exceptione ac fraude cessantibus; ad cujus pensionis numerationem et solutionem singulis annis, ut dictum est, fideliter quoad viveret et ipsam ecclesiam teneret, faciendam, submisit dictus dominus Henricus, et obligavit ecclesiam suam de Wlpet prædictam, et omnia alia bona sua mobilia et immobilia, ecclesiastica et mundana, seu temporalia, tam in ecclesia sua quam alibi, quocumque locorum reperta, districtioni et coercioni cujuscunque judicis aut ballivi, tam secularis quam ecclesiastici. Ita videlicet, quod distringi et attachiari possit idem Henricus occasione prædicta in bonis, catallis, et rebus suis, quocunque locorum repertis, pro detentione vel retardatione solutionis pensionis memoratæ. Et, ut dicta obligatio et submissio, et in eis contenta, solidiorem sine altercatione qualibet aut alio impedimento sortiantur effectum, renuntiavit idem

accompanied by a solemn promise to pay it regularly for the future,

and a renunciation of the "privilegium fori" and all forms of legal chicanery tending to impede the payment.

Henricus expresse, tam proprio quam ecclesiæ suæ nomine, privilegio fori, beneficio restitutionis in integrum, conditioni ob causam et sine causa, doli mali, et quod metus causa exceptionibus constitutioni seu statuto regni Angliæ quibus caveri dicitur, ne super catallis aut debitis in foro ecclesiastico cognoscatur, ac prohibitioni regiæ ex hujusmodi statuto concipiendæ, et breviter omnibus aliis exceptionibus, beneficiis, et auxiliis per quæ vel quas dictæ pensionis numeratio et solutio impediri posset vel differri; adjecto quod si ad sublationem, retardationem, aut subtractionem vel

fol. 91.

retardationem dictæ pensionis, a die memorato in antea, per se vel per alium quæstionem moveret, aut alii cuicunque moventi, aut jus seu possessionem dicti monasterii turbanti vel impedienti, quoad præmissa, opem vel operam aut aliud subsidium præstaret, promisit refundere omnia dampna, expensas, et interesse, quæ vel quas dictus dominus abbas ecclesiæ vel conventus dicti monasterii subiret et incurreret, in judicio vel extra, occasione prædicta, super quo credi voluit procuratoris aut sindici dicti monasterii simplici juramento, sine ulterioris onere probationis. Quæ omnia et singula superius contenta juravit idem Henricus ad sancta Dei evangelia corporaliter tacta servare et tenere, et in nullo tempore contrafacere vel venire, aliqua ratione vel causa, de jure vel de facto. Eo excepto, quod si in terminis superius expressis, ad quos præcise suum extendi voluit juramentum, integraliter non solveret aut numeraret pensionem eandem, quod saltem ab illo die superius expresso in antea, infra finem cujuslibet anni plene et integre dicto monasterio de pensione prædicta satisfaceretur, omni excusatione cessante. Et ad hoc explicite tenendum jaramentum extendi voluit antedictum. Acta fuerunt hæc sub anno, mense, die, indictione, et pontificatus tempore antedictis, præsentibus ibidem domino Johanne de Cavenham, rectore ecclesiæ de Westle,

Henrico rectore ecclesiæ de Russhebrok, Willelmo de Harlyng, capellano, Rogero le Gode, et Johanne dicto Pecche domicello, et multis aliis Norwicensis dioceseos testibus ad præmissa rogatis et vocatis.

Et ego Henricus Petri de Ayssele, dictus Fykeis, clericus Norwicensis dioceseos, publicus apostolica auctoritate notarius, præmissis recognitioni et confessioni, obligationi et submissioni, renuntiationi et juramenti præstationi, promissioni, et omnibus aliis præmissis superius expressis præsens interfui, et ea sic fieri una cum testibus subscriptis vidi et audivi, et ideo meipsum in efficacius testimonium subscripsi, et signum meum apposui consuetum rogatus, nec obstat—[a]

Aliud instrumentum super pensione prædicta xx^ti^ marcarum cum quadam protestatione Johannis de Totyngton, rectoris tunc de Wolpet. fol. 91b.

In Dei nomine, Amen. Anno ab incarnatione ejusdem secundum cursum et computationem ecclesiæ Anglicanæ millesimo tricentesimo quadragesimo sexto, indictione decima quinta, pontificatus sanctissimi in Christo patris et domini nostri, domini Clementis divina providentia papæ sexti anno quinto, mensis Novembris, die tertia decima ejusdem mensis, in claustro monasterii sancti Edmundi de Bury ex parte boreali, juxta hostium parlorii ipsius claustri, in præsentia fratrum Edmundi de Brundyssh prioris, Adæ de Hemmenhale subprioris, Johannis de Snayleswelle precentoris, Johannis de Ernstede cellerarii, Johannis de Aldeby, et Galfridi de Lenna, monachorum ipsius monasterii, meique Ricardi notarii publici infrascripti, et testium subscriptorum præsentia, discretus vir magister Johannes Totyngton, rector, ut asseruit, ecclesiæ beatæ Mariæ de Wlpet, Norwicensis dioceseos, ibidem

A.D. 1346.

John of Totyngton, rector of Woolpit, after a protest saving the rights of the rectory,

[a] A note of erasures and corrections follows, which need not be printed.

tunc personaliter constitutus, non vi nec metu sed sponte, ut michi notario videbatur, quasdam protestationem et confessionem in scriptis redactas infrascripti tenoris ibidem palam et publice legit, ac juravit ad sancta Dei evangelia per ipsum corporaliter tacta, sic prout inferius continetur. Tenor vero dictarum protestationis, confessionis, et juramenti præstationis, de quibus superius memoratur, talis est. Ego Johannes de Totyngton, rector ecclesiæ sanctæ Mariæ de Wlpet Norwicensis dioceseos, protestor palam et publice in his scriptis, quod non intendo per aliqua per me dicenda, proponenda, seu facienda, quoquo modo juri meo quod habeo in dicta mea ecclesia qualitercumque præjudicare, necnon alicui juri meo renuntiare, et si per me, quod absit, secus fieri contigerit, protestor et volo quod pro non facto penitus habeatur. Qua protestatione salva, fateor et juro ad hæc sancta Dei evangelia, per me corporaliter tacta, quod solvam per me vel attornatum meum singulis annis, quamdiu fuero rector prædictæ ecclesiæ meæ, ad festa Sanctorum Michaelis Archangeli et Paschæ, vel infra mensem post lapsum cujuslibet prædictorum terminorum tunc immediate sequentem, priori et conventui monasterii sancti Edmundi de Bury viginti marcas bonorum et legalium sterlingorum per æquales portiones in monesterio prædicto, occasione cujusdam portionis quam dicti prior et conventus habent et habere solebant in præfata ecclesia mea, dum tamen titulus meus in prædicta ecclesia mea per eosdem seu eorum abbatem de cetero nullatenus impugnetur. Acta fuerunt hæc anno, indictione, pontificatu, mense, die, et loco prædictis, præsentibus reverendis et discretis viris, magistris Roberto de Lyrlyngges, et domino Johanne de Totyngton, de Brauncestre, et de Euston, Norwicensis dioceseos ecclesiarum rectoribus, magistro Willelmo de Wyvelyngham et Henrico de Kyrkestede, Eliensis et Norwicensis dioceseos, magistro Johanne de

fol. 92.

makes oath that he will pay the annual 20 marks regularly.

Wrotham, auctoritate apostolica notario publico, testibus ad præmissa vocatis specialiter et rogatis. Rasuram . . . .[a]

Et vide similiter pro dicta pensione novum registrum W. Curteys, pertinens ad priorem, quod T. B. scripsit et traxit, et sequitur, et est placitum.

A royal writ to the sheriff of Suffolk, directing him to enjoin on the parson of Woolpit payment of forty marks to the convent.

Rex vicecomiti Suffolchiæ salutem. Præcipe Johanni Atte-Yate, personæ ecclesiæ de Wlpet, quod juste et sine dilatione reddat Willelmo abbati de Bury quadraginta marcas bonæ et legalis monetæ Angliæ, quas ei debet et injuste detinet, ut dicit. Et nisi fecerit, et prædictus abbas fecerit te securum de clamore etc.; tunc summoneas etc. Et habeas ibi summonitores etc. Teste meipso.

The sheriff's return to the writ.

Et vicecomes retornavit quod dictus Johannes est clericus et beneficiatus, nullum habens laicum feodum in balliva sua ubi potest summoneri, unde sequitur a communi banco hoc breve, directum episcopo Norwicensi :

fol. 92*b*.

A.D. 1402.

Writ of Henry IV. to the bishop of Norwich, requiring him to send up the defaulter to Westminster for trial.

Henricus, Dei gratia rex Angliæ et Franciæ et dominus Hiberniæ, venerabili in Christo patri H. eadem gratia episcopo Norwicensi salutem. Mandamus vobis quod venire facias coram justitiariis nostris apud Westmonasterium in octabis sancti Hillarii Johannem Atte-Yate, personam ecclesiæ de Wlpet, clericum vestrum, ad respondendum Willelmo abbati de sancto Edmundo de placito, quod reddat ei quadraginta marcas quæ ei a retro sunt de annuo redditu viginti marcarum quem ei debet, ut dicit. Et unde vicecomes noster Suffolchiæ mandavit justitiariis nostris apud Westmonasterium in crastino Animarum quod prædictus Johannes clericus est et beneficiatus ad ecclesiam prædictam in episcopatu vestro, nullum habens laicum feodum in balliva sua, ubi potest summoneri. Et habeas ibi hoc breve. Teste W. Thyrnyng

[a] Notarial corrections and alterations follow, which are omitted.

apud Westmonasterium, viij. die Novembris, anno regni nostri quarto. Rotulo cccij°.

A.D. 1402. Et episcopus mandavit litteras suas archidiacono Sudbure seu ejus officiali in hæc verba, ad summonendum prædictum Johannem de comparendo coram justitiariis regis die quo supra.

Bishop Spenser to the archdeacon of Sudbury, requiring him to put the writ in execution.

Henricus, permissione divina Norwicensis episcopus, dilecto filio archidiacono nostro Sudbure, vel ejus officiali, salutem, gratiam, et benedictionem. Breve domini regis recepimus in hæc verba: "Henricus,[a] . . ." Auctoritate cujus brevis vobis committimus et mandamus, quatinus præfatum Johannem Atte-yate, rectorem ecclesiæ de Wlpet nostræ dioceseos prædictæ, si eum personaliter invenire poteritis, vel procuratorem suum, si quem dimiserit, alioquin publice in ecclesia sua coram parochianis, notis, et amicis suis, præmuniatis seu præmuniri faciatis, quod compareat coram justitiariis domini regis apud Westmonasterium in octabis sancti Hillarii prædicti proxime futuri ad respondendum Willelmo abbati de sancto Edmundo secundum formam brevis supradicti, de die v° receptionis præsentium, et quid feceritis in præmissis nos citra festum sancti Hillarii prædicti distincte certificetis per litteras vestras patentes, harum seriem continentes. Datum Londoniæ, nono die mensis Novembris, anno Domini millesimo cccc^mo secundo. Et consecrationis nostræ anno xxxiij°.

fol. 93.

Et officialis archidiaconi Sudbure respondet in forma quæ sequitur :—

Reply of the official of the archdeacon; he has done all that the writ requires.

Reverendo in Christo patri ac domino, domino Henrico Dei gratia Norwicensis episcopo, vester obedientiarius, archidiaconi Sudbure officialis, obedientiam et reverentiam cum honore debito tanto patri. Litteras vestras reverendas, quoddam breve domini regis in se continentes, secundo die mensis Decembris anno

[a] The writ, as given on p. 101, follows.

Domini infrascripto recepi in hæc verba: "Henricus "permissione divina Norwicensis episcopus etc.," totum ut supra usque ad "consecrationis nostræ anno "xxxiij°." Post quarum quidem litterarum reverendarum receptionem præfatum Johannem Atte-yate super præsenti negotio personaliter præmunire quæsivi, et quæri feci, et quia post diligentiam meam in hac parte adhibitam ipsum personaliter nec ejus procuratorem invenire potui, nec de ejus procuratore michi potest constare, dictarum litterarum reverendarum auctoritate eundem dominum Johannem Atte-Yate publice in ecclesia sua prædicta, coram parochianis, notis, et amicis suis, præmuniri [feci] die Dominica, videlicet xxiiij° die mensis Decembris anno Domini supradicto, quod compareat coram justitiariis domini nostri regis apud Westmonasterium in octabis sancti Hillarii prædicti proxime futuri, ad respondendum Willelmo abbati de sancto Edmundo secundum formam brevis supradicti. Et sic mandatum vestrum reverendum in omnibus diligenter sum executus. In cujus rei testimonium sigillum officii mei præsentibus apposui. Datum apud Bury Sancti Edmundi, xxvj. die mensis Decembris anno Domini millesimo cccc^mo secundo.

Reply of the bishop to the king's writ.

Et episcopus, habito responso ab officiali, mittit sub sigillo suo in quodam parcamino breve supradictum ad regem, in cujus brevis dorso sic scribit: Auctoritate hujus brevis infrascriptum dominum Johannem Atte-Yate rectorem de Wlpet in ecclesia sua parochiali coram parochianis, notis, et amicis suis præmuniri fecimus, quod compareat coram justitiariis vestris apud Westmonasterium die et loco infrascriptis, ad respondendum infrascripto fratri Willelmo abbati sancti Edmundi de Bury juxta formam istius brevis.

Et habito responso ab episcopo super præmissis proceditur ad placitum de titulo abbatis sancti Edmundi de Bury de quadam annua pensione sua xx^ti

marcarum percipienda de ecclesia de Wlpit, qui talis est:—

fol. 93*b*. Pleadings at Westminster.

Willelmus nunc abbas sancti Edmundi de Bury seisitus fuit per manus Johannes Scarle, nuper rectoris ecclesiæ parochialis de Wlpet prædecessoris nunc rectoris ejusdem, ut de jure ecclesiæ suæ sancti Edmundi, de quadam annua pensione xx^{ti} marcarum percipienda de dicta ecclesia de Wlpet, annuatim, ad terminos sancti Michaelis in mense Septembris et Paschæ, per æquales portiones, ipseque Willelmus abbas et omnes prædecessores sui, abbates sancti Edmundi prædicti, a tempore cujus contrarii memoria non existit, hactenus seisiti fuerunt de dicta annua pensione, ut de jure ecclesiæ suæ sancti Edmundi de Bury, per manus domini Symonis Broun, quondam rectoris prædictæ ecclesiæ de Wlpet, et prædecessoris dicti domini Johannis Scarle, et aliorum rectorum ejusdem ecclesiæ de Wlpet, qui pro tempore fuerunt. Et quia dictus annuus redditus ejusdem ecclesiæ de Wlpet jam est a retro per iiij^{or} terminos duorum annorum immediate præcedentium non solutus, ante diem impetrationis hujus brevis etc., dictus abbas, tam per se quam per suos, dictam annuam pensionem a prædicto Johanne nunc rectore de Wlpet prædicta, petiit sæpius, et ipse eam solvere recusavit, ad dampnum etc.

By agreement the debt was reduced to 20 marks.

Postea autem concordatum est inter partes, et obligatur dictus Johannes Atte-Yate abbati de Bury in xx^{ti} marcis, cujus obligationis defesantia sequitur in hæc verba:

Memorandum, quod cum dominus Johannes Atte-Yate, rector ecclesiæ parochialis de Wlpet, et Andreas Beneyt de eadem teneantur, et quilibet eorum in solidum teneatur, per scriptum suum obligatorium, Willelmo abbati de sancto Edmundo in viginti marcis solvendis ad festum sancti Mathiæ apostoli, prout in dicto scripto plenius continetur,—dictus tamen abbas concedit, quod si prædicti Johannes et Andreas, vel

alter eorum, aut eorum certus attornatus, solvat vel solvi faciat, præfato abbati vel priori et conventui de sancto Edmundo prædicto centum solidos legalis monetæ Angliæ in prima Dominica Quadragesimæ proximæ sequentis, et centum solidos in festo Paschæ proxime tunc sequentis, et quinque marcas in festo Pentecostes ex tunc proxime sequentis, tunc dicta obligatio pro nullo habeatur.

Si vero in solutione aliqua prædicta ad aliquem terminorum prædictorum defecerint, quod absit, prædicta obligatio stet in suis robore et virtute.

Ad inveniendum autem dictum breve in rotulis regis per quamdam cedulam sic habetur: How to find the case in the King's Rolls.

De termino Michaelis, anno regni regis H. quarti post Conquestum quarto. fol. 94.

Suffolk. Præceptum fuit episcopo Norwicensi quod venire faciat coram justitiariis domini regis de banco apud Westmonasterium in octabis sancti Hillarii Johannem Atte-Yate personam ecclesiæ de Wlpet clericum suum, ad respondendum Willelmo abbati de sancto Edmundo de placito quod reddat ei xl. marcas quæ a retro sunt de annuo redditu xx. marcarum quem ei debet etc. De crastino animarum. Rotulo cccij°.

Alius[a] *processus tuitionis habitus in Arcubus Londoniæ super pensione de Wlpet, contra dominum Rogerum Chauncelere de quo agitur supra, et est manifestior et plenior ceteris superius prænotatis.*

In Dei nomine, Amen. Anno ejusdem ab incarnatione, secundum cursum et computationem ecclesiæ Another account of the case of

[a] The compiler returns to the case of Roger Chancellor, the contumacious detainer of the Woolpit pension in 1325. This second account throws light on several points which the former narration left obscure.

Roger Chauncelere.

Anglicanæ millesimo cccmo vicesimo quinto, indictione octava, pontificatus sanctissimi patris et domini nostri domini Johannis, divina providentia papæ xxijo anno ixo, mense Maii, die decima: Religiosi viri abbas et conventus monasterii sancti Edmundi Norwicensis dioceseos, coram discreto viro, magistro Thoma de Chermunfore, curiæ Cantuariensis examinatore generali, reverendi viri domini officialis ejusdem curiæ, in ipsius et domini decani ecclesiæ beatæ Mariæ de Arcubus London commissarii sui generalis absentia, commissario, in ecclesia beatæ Mariæ de Eldmarechirche London, pro tribunali sedente per magistrum Nicholaum de Bathonia clericum, dictorum religiosorum procuratorem, a quodam magistro Jacobo de Broughton clerico ipsorum religiosorum procuratore principali litteratorie substitutum, comparuerunt. Idemque magister Nicholaus, religiosorum prædictorum procurator, quamdam litteram certificatoriam, per quam apparuit dominum Rogerum Chauncelere rectorem ecclesiæ Mariæ de Wlpet dictæ Norwicensis dioceseos, ad instantiam dictorum religiosorum ad comparendum et procedendum in quodam tuitoriæ appellationis negotio, secundum formam suggestionis a dicta curia Cantuariensi per partem eorundem religiosorum contra dictum rectorem in ea parte impetratæ, cujus suggestionis tenor inferius continetur, in medio exhibuit, et dictum dominum Rogerum palam preconizari fecit; præfatusque
94b. Rogerus rector antedictus, per magistrum Willelmum de Hendon procuratorem suum litteratorie constitutum comparuit tunc ibidem; procuratorque prædictorum religiosorum quendam articulum præfato magistro Willelmo procuratori prædicti rectoris in scriptis tradidit, et super eodem articulo xijcim testes produxit, quorum nomina remanent penes clericum registri curiæ Cantuariensis antedictæ, qui testes admissi fuerunt et jurati tunc ibidem.

Et postea, vicesimo die mensis Maii prædicti, anno, indictione, et pontificatu supradictis, partes prædictæ per procuratores suos antedictos coram prædicto domino decano, domini officialis curiæ Cantuariensis supradicti commissario generali, in ecclesia beatæ Mariæ de Oldmariecherch supradicta, pro tribunali sedente comparuerunt; dictusque procurator religiosorum prædictorum unum instrumentum publicum, ut prima facie apparebat, et quoddam procuratorium, in subsidium probationis articuli prædicti exhibuit. Idemque dominus decanus commissarius antedictus attestationes testium prædictorum una cum instrumento supradicto publicavit. Et postmodum octavo die mensis Junii, anno, indictione, et pontificatu supradictis, præfatus magister Nicholaus, dictorum religiosorum procurator, coram dicto domino decano, dicti domini officialis curiæ Cantuariensis commissario generali, in ecclesia beatæ Mariæ de Oldmariecherch supradicta, pro tribunali sedente comparuit, et concessit plene et expresse, quod omisso cujuslibet appellationis articulo in principali causa seu negotio, in præfata curia Cantuariensi in ea parte procederetur, et mandatum sufficiens, ut videbatur, ad sic consentiendum exhibuit. Tunc ibidem prædictus magister Willelmus de Hendon, dicti domini Rogeri Chauncelere rectoris supradicti procurator, quatenus in ipso fuerat consensit tunc ibidem, quod, omisso cujuslibet appellationis articulo in hac parte, in ipsa causa principali seu negotio in eadem curia Cantuariensi procederetur; ita tamen quod nihil virtute consensus sui hujusmodi veniret in revocationem. Et quia dictus magister Willelmus, prædicti rectoris procurator, mandatum sufficiens ad plene consentiendum non habebat, ut dixit, præfatus decanus commissarius antedictus eidem procuratori ad veniendum cum hujusmodi mandato sufficienti quintum diem juridicum post festum commemorationis sancti Pauli,

The proctor of the convent agrees to the trial of the case in the court of Canterbury, without any appeal to Rome.

The proctor on the other side has not full powers.

loco quo prius, præfixit et assignavit. Quo die quinto juridico, videlicet primo die mensis Julii, anno, indictione et pontificatu prædictis, adveniente, partes prædictæ per procuratores suos antedictos coram prædicto domino decano commissario antedicto, in ecclesia beatæ Mariæ de Oldmariecherch supradicta, pro tribunali sedente comparuerunt, procuratorque prædictus rectoris supradicti nullum mandatum sufficiens, de quo mihi notario infrascripto constabat, ut mihi videbatur, dicto die exhibuit; dictusque dominus decanus commissarius antedictus parti dictorum religiosorum de sancto Edmundo beneficium tuitionis concessit. Acta sunt hæc quæ supradixi anno, indictione, pontificatu, mensibus, diebus, et loco supradictis, præsentibus magistro Philippo de Patheneye, clerico curiæ Cantuariensis antedictæ, et Willelmo de Craffton, ac aliis tam advocatis quam procuratoribus curiæ Cantuariensis prædictæ in multitudine copiosa.

nor, after an adjournment, does he produce them.

fol. 95.

The commissary then grants to the convent the protection of the archbishop's court.

Tenor vero procuratorii dicti magistri Jacobi de Broughton, procuratoris principalis religiosorum prædictorum, de quo supra in actis fit mentio, talis est: " Pateat universis per præsentes, quod nos W. abbas " monasterii sancti Edmundi et ejusdem loci conven- " tus, Norwicensis dioceseos, ad Romanam ecclesiam " nullo medio pertinentis, in causa seu negotio tui- " toriæ appellationis, coram venerabili viro domino " officiali curiæ Cantuariensis ejusve commissario in " dicta curia, inter nos et dominum Rogerum Chaun- " celere, rectorem ecclesiæ de Wlpit dictæ dioceseos, " super spoliatione cujusdam annuæ pensionis viginti " marcarum sterlingorum, et ejus possessione ab eadem " ecclesia monasterio nostro et nobis ejus nomine de- " bita agitanda, dilectum nobis in Christo magistrum " Jacobum de Broughton, clericum nostrum, procura- " torem ordinamus, facimus, et constituimus per præ- " sentes, dantes eidem et concedentes, nomine nostro

The convent proctor's commission.

" et monasterii nostri prædicti, potestatem generalem
" et mandatum speciale agendi, defendendi, provo-
" candi, appellandi, querelandi, et earum causas prose-
" quendi, ponendi, positionibus respondendi, in animas
" nostras jurandi, juramentum de calumpnia et veri-
" tate dicenda, et aliud genus liciti sacramenti præ-
" standi, necnon, ut, omissis omnium appellationum
" articulis, in quocunque principali in dicta curia
" procedatur, juxta ipsius curiæ modum et consuetu-
" dinem, consentiendi, et in principali in dicta curia
" procedendi, alium procuratorem loco suo substitu-
" endi, et substitutum ab eodem revocandi, procura-
" torisque officium reassumendi, quotiens et quando
" videbitur sibi expedire, necnon omnia alia et sin-
" gula faciendi quæ per procuratores fieri poterunt
" seu expediri. Pro eodem procuratore nostro, et sub-
" stituendo quolibet ab eodem, rem ratam haberi et
" judicatum solvi sub hypotheca rerum nostrarum pro-
" mittimus, et exponimus cautiones. In cujus rei
" testimonium sigillum nostrum commune ad causas
" præsentibus duximus apponendum. Datum in capi- fol. 95*b*.
" tulo nostro apud sanctum Edmundum, ij. nonas
" Maii, anno Domini millesimo ccc^mo xxv^o."

Item tenor substitutionis factæ prædicto magistro Thomæ* de Bathonia per magistrum Jacobum supradictum, de qua substitutione fit mentio supra, talis est: " Pateat universis per præsentes, quod ego Jacobus Commission granted to a substitute.
" de Broughton clericus, procurator religiosorum viro-
" rum abbatis monasterii sancti Edmundi et ejusdem
" loci conventus, Norwicensis dioceseos, ad Romanam
" ecclesiam nullo medio pertinentis, habens inter
" cætera potestatem de dictis dominis meis alium
" procuratorem loco mei substituendi, dilectum mihi
" in Christo magistrum Nicholaum de Bathonia cleri-
" cum, secundum vim, formam, et effectum procura-

* Nicolao ?

" torii mei originalis mihi facti, loco mei substituo
" procuratorem. In cujus rei testimonium sigillum
" meum præsentibus est appensum. Datum Londoniæ,
" vj. idus Maii, anno Domini millesimo cccmo xxvo."

Commission of the proctor on the other side.

Tenor etiam procuratorii magistri Willelmi de Henton, sibi per dictum dominum Rogerum Chauncelere rectorem supradictum facti, et sigillo suo consignati, talis est: "Pateat universis per præsentes, quod ego
" Rogerus dictus Chauncelere, rector ecclesiæ de Wlpit,
" Norwicensis dioceseos, in omnibus causis et negotiis
" me et ecclesiam meam prædictam qualitercunque
" contingentibus, motis, vel movendis, coram quibus-
" cunque judicibus ordinariis delegatis vel ecclesiarum
" commissariis, quibuscunque diebus et locis, quotiens
" me abesse vel adesse contigerit, dilectum mihi in
" Christo magistrum Willelmum de Henton meum
" ordino, facio, et constituo procuratorem, dans eidem
" potestatem specialem et mandatum generale, nomine
" meo et ecclesiæ meæ prædictæ, agendi, defendendi,
" excipiendi, replicandi, ponendi, positionibus respon-
" dendi, provocandi, appellandi, provocationum et
" appellationum causas prosequendi, juramentum de
" calumpnia et de veritate dicenda et quodlibet genus
" liciti sacramenti in animam meam præstandi, status
" mei et ecclesiæ meæ præfati reformationem et in
" integrum restitutionem, necnon expensas, interesse,
" ac dampnorum æstimationem nomine meo et ecclesiæ
' meæ petendi et recipiendi, alium procuratorem loco
" sui substituendi, et substitutum revocandi et pro-
" curatoris officium reassumendi, quotiens et quando
" sibi videbitur expedire, atque omnia et singula
" faciendi quæ per verum et legitimum procuratorem
" expediri poterunt. Et si mandatum exigant speciale,
" pro eodem etiam procuratore meo substituto seu
" substituendo ab eodem, rem ratam haberi et man-
fol. 96. " datum solvi sub hypotheca rerum mearum promitto,
" et cautiones expono. In cujus rei testimonium sigil-

" lum meum præsentibus est appensum. Datum Lon-
" doniæ, iij. kalend. Maii, anno Domini millesimo
" cccmo xxvo."

Item tenor suggestionis per partem dictorum religiosorum impetratæ, de qua supra in actis fit mentio, talis est: " Officialis curiæ Cantuariensis discreto viro " officiali domini Norwicensis episcopi salutem in " Auctore salutis. Ex parte religiosorum virorum " abbatis et conventus monasterii sancti Edmundi " Norwicensis dioceseos, ad Romanam curiam nullo " medio pertinentis, nobis extitit intimatum, quod " licet dicti religiosi nomine suo et monasterii sui " antedicti fuissent a tempore et per tempus cujus " contrarii memoria non existit, in possessione vel " quasi juris percipiendi quandam annuam pensionem " viginti marcarum sterlingorum ab ecclesia beatæ " Mariæ de Wlpit dictæ dioceseos, de ipsorum patro- " natu existente, et a rectoribus dictæ ecclesiæ, qui " pro tempore fuerunt per tempus supradictum, fuis- " setque ex parte eorumdem religiosorum in posses- " sione vel quasi juris hujusmodi existentium, ac " metuentium ex quibusdam causis probabilibus et " verisimilibus conjecturis sibi et monasterio suo præ- " dicto circa præmissa grave præjudicium posse gene- " rari in futurum, ne quis circa præmissa vel eorum " aliquod in eorum præjudicium aut monasterii eorum- " dem attemptaret seu faceret aliqualiter attemptari, " ad sedem apostolicam et pro tuitione curiæ Can- " tuariensis palam et publice ac legitime provocatum. " Quidam tamen Rogerus Chauncelere, rector ecclesiæ " prædictæ de Wlpit, et pro tali publice habitus " dicta provocatione quæ ipsum verisimiliter non " latebat non obstante, post et contra eam pensionem " dictis religiosis terminis debitis ad hoc statutis et " a diu effluxis solvere denegavit ac etiam recusavit, " per partem dictorum religiosorum congruis loco et " tempore requisitus, dictos religiosos et ipsorum mo- " nasterium dicta pensione et ejus possessione nequi-

The "suggestion" emanating from the archbishop's court.

" ter spoliando, in ipsorum religiosorum ac monasterii
" sui prædicti præjudicium dampnum non modicum
" et gravamen. Unde ex parte dictorum religiosorum,
" sentientium se ex hoc per dictum dominum Rogerum
" indebite prægravari, ad dictas sedem et curiam ex-
" titit, ut asseritur, legitime appellatum. Quocirca
" vobis committimus et mandamus, firmiter injungentes
" quatinus dicto domino Rogero ac ceteris omnibus et
" singulis quibus jus exigit inhiberi auctoritate dictæ
" curiæ inhibeatis, seu inhiberi faciatis, ne pendente
fol. 96*b*. " in curia Cantuaria hujusmodi tuitoriæ appellationis
" negotio quicquam hac occasione in dictæ partis
" appellantis præjudicium attemptet vel attemptent,
" faciat aut faciant aliqualiter attemptari, quominus
" liberam habeat appellationis suæ prosecutionem, prout
" justum fuerit utriusque. Citetis etiam seu citari
" faciatis peremptorie dictum Rogerum, partem, ut
" prædicitur, appellatam, quod compareat coram nobis
" vel nostro commissario in ecclesia beatæ Mariæ de
" Oldmaricherche,[a] London, iii. die juridico post festum
" sancti Johannis ante portam Latinam, in dicto tui-
" toriæ appellationis negotio processurus, facturus, et
" recepturus quod justitia suadebit, de die v° recep-
" tionis præsentium; et quicquid in præmissis, fece-
" ritis, nos vel nostrum commissarium dictis die et
" loco certificetis per litteras vestras patentes, harum
" seriem continentes. Datum apud Yveneye, xvij.
" kalendas Maii, anno Domini millesimo ccc^mo vicesimo
" quinto." Interlineare . . . .[b]

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[a] The old church of St. Mary Aldermary, the most ancient church of St. Mary in London, stood in Watling Street, south of Cheapside. Its memory is faintly kept alive by "Aldermary House," Watling Street, the resort of attorneys, engineers, brokers, agents of companies, and business men generally. (Stow's London, book III.)

[b] The remainder of this Woolpit section of the compilation (about a page) is taken up with the corrections and attestations of two notaries, and a calculation of the amount of tithe payable on the real estate belonging to the Hostelry, as assessed in the bishop's books.

§ V. *Electio*[a] *domini Johannis Tymwrth in abbatem, cum actibus provisoris et insurrectione communitatis, cum dampnis horribilibus et malefactis perpetratis priori, conventui, et monasterio sancti Edmundi per insurrectores de Bury, prout scribitur per J. Gosforde.* fol. 126*b*.

Anno Domini millesimo cccmo lxxixc, et anno regni regis Ricardi secundi tertio, die sancti Silvestri, quasi hora vespertina, obiit bonæ memoriæ frater Johannes Brinkele, abbas monasterii sancti Edmundi de Bury, apud manerium suum de Elmeswelle; post cujus obitum prædicto monasterio plura incommoda succedebant. Ipso, ut præfertur, mortuo, statim misit prior et conventus ad cancellarium Angliæ, cum carta regis concernente compositionem inter regem et conventum de firma baroniæ, qua ab eo perlecta, misit breve regium ad escaetorem, ne tempore prædictæ vacationis de prædicta baronia se intromitteret quovismodo. Medio tempore misit prior et conventus duos de confratribus cum litera capituli ad regem, pro licentia electionis faciendæ de futura pastore. Quam licentiam prædicti confratres sub litera regis, sigillatam magno sigillo, ad monasterium reportabant. Corpus interim prædicti abbatis in capella beatæ Mariæ virginis solempniter traditur sepulturæ. Quo sepulto, prior et conventus ad electionem canonicam processerunt; sed primo die, propter altercationem diutinam inter confratres de via scrutinii et compromissi, finem non fecerunt. Sed

A.D. 1379.

Death of abbot Brinkley.

After some altercation, the monks

[a] §§ II., III. are mere rent lists; § IV., on the riots of 1327, has been printed in Vol. II., pp. 327–354. Section V. is a narrative, compiled by a monk named Gosford, of the facts bearing on the election of John Tymworth to the abbacy in 1379, the confusion caused by the intrusion of the candidate whom Urban VI. had "provided" to the vacancy, Edmund Bromfield, and the rising of the villeins in 1381.

fol. 127.

elect John Tymworth, the sub-prior.

tamen illo die, licet sero, concordabant in novos[1] compromissarios. Qui in crastino unanimiter, excepto uno, consenserunt in personam fratris Johannis Tymwrth, qui fuit unus de compromissariis, et subprior monasterii. Qui facta publicatione de eo, videbatur quasi exanimis præ tristitia, nec velle consentire electioni lacrimabiliter clamitabat. Ipso tamen invito, delatus fuit ad magnum altare cum hymno "Te "Deum"; et post perductus ad cameram electi, ubi fuit per tres dies quasi non manducans aut bibens, antequam voluit prædictæ electioni suum præbere assensum. Sed tandem, precibus fratrum convictus, assensum præbuit, affirmans juramento se prædictæ electioni non consensisse, nisi quia aliter faciendo crederet se mortaliter peccaturum.

With great difficulty he is induced to consent to the election.

The king will not consent to his going to Rome for confirmation, the journey being considered dangerous.

His peractis, transivit electus cum priore ad regem pro licentia, ut possit pro suæ confirmatione electionis et benedictionis [causa] sedem apostolicam visitare. Cui rex, considerans discrimina viarum et pericula quæ poterant evenire, licentiam denegavit; non solum viva voce, sed publica prohibitione magno sigillo regis consignata, quam prohibitionem detulit electo serviens regis ad arma Londoniam ad hospitium in quo mansit. Super qua prohibitione factum fuit publicum instrumentum. Electus igitur, videns se non posse prohibitionibus regiis contraire, misit ad Romanam curiam duos de prædictis compromissariis, instructos, cum decreto electionis et aliis electionem concernentibus, una cum literis regiis domini ducis Lancastriæ [et] domini archiepiscopi Cantuariensis deprecatoriis, pro felici expeditione electionis prædictæ. Qui primo arripuerunt iter suum in die sanctæ Scolasticæ, et in die[a] sancti Ambrosii ad Romanam curiam pervenerunt.

The abbot-elect sends two monks to Rome, fully instructed.

Feb. 10. April 4.

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[1] *novem?*

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[a] See Vol. II., 124, note [b].

Sed medio tempore, videlicet in die sancti Gregorii, nescio quo fato disponente, dominus papa Urbanus sextus providit de eadem abbatia cuidam monacho ejusdem monasterii, in Romana curia tunc temporis existente, qui per ante per bullam papalem doctor fuit factus theologiæ in universitate Oxoniensi, et post per mediationem quorumdam apud Norhampton in generali capitulo nigrorum monachorum factus fuit generalis procurator ejusdem ordinis, ad effectum ut ipse, in Romana curia residens, prædictum ordinem ab omni incommodo quantum foret ei possibile defensaret. Similiter, ante suum recessum de monasterio, affirmavit suo abbati nihil velle facere in Romana curia quod cedere posset in præjudicium domus suæ. Cum igitur provisio ei facta fuit præjudicialis suo monasterio et ordini, immo quasi illorum finaliter destructiva, ac etiam, ut a fidedignis asseritur, ipsa provisio non solum fuit ab eo voluntarie præaccepta, sed etiam procurata, (ut clare patere potuit per quoddam instrumentum factum inter ipsum et quendam procuratorem curiæ, in quo continebatur, quod si per mediationem illius procuratoris possit devenire ad abbatiam prædictam, reciperet ab illo ad terminum vitæ suæ annuam pensionem,) diligenter igitur perpendite, an ipse procuratoris officium pro conservatione sui ordinis debite adimplevit, et an ipse plus dilexit utilitatem publicam vel privatam. Sed cum ipsum ad facinus tale allexit inordinata cupiditas ambitionis terrenæ, libeat contra eam pia indignatione concepta taliter exclamare: O ambitio cæca, omni execratione dignissima, an tibi non sufficit infatuare inscios et ignaros, nisi desipere facias sapientes? Quæ enim insipientia vel, si verius dicam, dementia major possit cuiquam contingere, quam ut quis propter affectum sui commodi matris suæ integritatem exponat ludibrio, et eam quantum in ipso est faciat interire! Sed taceo præ pudore, non valens præ verecundia conceptum exprimere. Verumta-

March 12. Before their arrival, Urban VI. had, by provision, appointed a Bury monk, then in Rome, to the abbey,

fol. 127*b*.

who had secretly intrigued to get himself appointed.

The writer declaims against ambition.

men unum opto, ut sicut ipse compescebatur ab erroribus viæ suæ, manu regia succurrente, sic ex suo facto et pœna debita subsequente det aliis significationem ut fugiant a facie arcus, ut saltem liberentur electi. Ps. lix. 6.

The pope gives a gracious reception to the two monks sent by the convent.

Dominus papa, audiens de adventu prædictorum monachorum ad curiam, et quod timebant accedere ad ejus præsentiam, ne arctarentur ad obedientiam provisoris, ipse recepit eos in specialem protectionem, ita quod sub nullius obedientia, nisi tantum sua, tempore quo forent in curia militarent. Accedentes ipsos ad ejus præsentiam recepit ad oscula, et literas regias per eos præsentatas benigne acceptans tradidit eas cuidam cardinali inspiciendas pro relatione facienda, et prædictos monachos ad prandium pro die sequenti curialiter invitavit. Die sequenti in prandio bina vice eis fercula sua misit, et post prandium eis familiariter loquebatur, quærens ab eis si haberent pecuniam debi-

fol. 128.

tam pro vacatione cameræ apostolicæ. Cui unus illorum respondebat, quod pecunia foret parata, dummodo confirmaretur electus. Quo respondente, "Bene quidem "erit; tractetis enim et conveniatis cum cardinali de "Alleconio, cui ipse prædictam summam pecuniæ con-"tulit"; sed post, ut per relationem quorundam prædicti monachi didicerunt, quod dominus papa et cardinalis voluerunt per pulchra verba ad illam pecuniam

He speaks as if he regretted having made the provision, but does nothing to reverse it.

devenisse, electione minime expedita. Illis igitur volentibus habere responsum a domino papa de literis regiis, ipse remisit eos ad suum camberlanum, et ipsis inquirentibus de camberlano responsum, remisit eos ad dominum papam, asserens quod dominus papa fatebatur sibi, quod in faciendo prædictam provisionem nimium festinavit, et quod sibi displicuit hoc quod fecit, et quod libenter vellet confirmare electionem, dummodo posset providere provisori de alio beneficio competenti. Sed quamvis hujusmodi verba volabant, nullus tamen sequebatur effectus. Igitur unus illorum, petita licentia a domino papa et ob-

tenta, remeavit ad propria, altero in curia remanente. Statimque sequebatur provisor, versus partes Angliæ arripiens iter suum. Quo cum devenit, accersivit dominum archiepiscopum Cantuariensem, ejus benevolentiam postulans, ut saltem per ejus mediationem devenire posset ad beneficium impetratum. Cui respondit, hoc non posse fieri quovismodo, præsertim cum sua provisio fuit expresse facta contra jus regium, et contra antiquas consuetudines sui regni. Tamen sibi pro meliori consuluit, ut se cum suis bullis majestati regiæ præsentaret, et ejus ordinationi submitteret in alto et in basso. Sed quamvis constitutus in præsentia archiepiscopi hoc promisit, postea tamen, adhærens consilio insensato, hoc facere noluit, sed latuit quousque potuit intrare in suum monasterium, nec petita a rege licentia nec obtenta. Medio tempore dominus rex scripsit literas speciales papæ pro confirmatione electi, declarans sibi jus regium in ea parte, et quod nollet admittere hujusmodi provisorem, etsi eum propinqua consanguinitatis linea contigisset. Similiter et mater regis domino papæ pro eadem materia specialiter valde scripsit. Interim dominus rex misit brevia sua regia Lendoniam, Norwicum, et Bury, in quibus continebatur statutum parliamenti factum contra provisores,[a] præcipiens sub pœna in statuto contenta ne ipsum tanquam abbatem sancti Edmundi admitterent aut foverent. Similiter et conventui misit rex, sub pœna omnium quæ forisfacere possent, ne ipsum reciperent in abbatem. Similiter et per literam suam patentem hominibus de villa Sancti Edmundi prohibuit rex hoc idem. Istis non obstantibus, prædicto provisori xvii. monachi de gremio adhæserunt, scribentes ei occulte, ac etiam promittentes quod si ad monasterium suum veniret, prælatia sua pacifice

The provisor returns to England.

Archbishop Sudbury gives him no encouragement.

fol. 128*b*.

Some of the monks adhere to him.

[a] Stat. of Provisors, 1364, confirming previous statutes. Lingard, *Hist. of Eng.*, III., 131.

congauderet. Quibus ipse misit copias bullarum suarum conventui perlegendas.

Attempt to read his bulls in chapter; Oct. 9.

In die igitur sancti Dionisii, qui tunc dies fuit Dominicus, in domo capitulari et tempore capitulari, coram priore, unus de complicibus provisoris, extrahens de sinu suo quasdam copias bullarum, incepit eas perlegere. Prior vero prædictus, attendens ad solemnitatem diei, et ad prolixitatem copiarum, quarum diligens inspectio divinum servitium retardasset, rogavit eum cum magna instantia, ut sibi prædictas copias traderet, post divinum servitium ab ipso diligenter perlegendas. Quo denegante cum aliis complicibus, surgens prædictus prior ad celebrandum divinum officium quantocius properabat. Surrexerunt et complices provisoris, ut dicebatur, accincti longis cultellis, id est, baselards, cum maximo strepitu et tumultu, quorum unus manus suas sacrilegas cum violentia posuit in priorem, non solum ei convitiando, sed graviter comminando. Et alii etiam vultum valde protervum suis fratribus ostendebant, in tantum quod prior et qui steterunt pro parte electi de mortis periculo timuerunt. Post capitulum vero prædicti fautores, nec petita licentia nec obtenta, exierunt suum claustrum, transeuntes ad ecclesias parochiales, ubi fuerat maxima multitudo populi congregata. Quibus dixerunt voce publica, licet falsa, quod prædictus prior, et qui fuerunt cum eo, voluerunt eos in domo capitulari crudeliter occidisse. Plures etiam injurias esse illatas per priorem et alios confratres mendaciter retulerunt. Sicque populus, per falsam suggestionem eorum quasi ad misericordiam inclinatus, promisit eis præbere in omnibus suis agendis auxilium et favorem. Ipsos ergo ab ecclesiis parochialibus in monasterium sequebatur populus cum magno strepitu et tumultu; ubi ad magnum altare, post evangelium, perturbatis ultra modum ministris, copias bullarum publice perlegerunt. His peractis, duo de prædictis fautoribus transierunt ad Gepyswycum ubi prædictus provisor,

ferocious behaviour of his supporters.

They stir up the people in the parishes round against the prior.

A noisy multitude escorts them back to the convent, where they read the provisor's bulls.

in domo Carmelitarum latens, eorum præstolabatur adventum. Sequenti die in capitulo copias bullarum et processuum instanter, instantius, et instantissime petierunt stantes pro parte electi a complicibus provisoris, nec tamen eas eis ostendere voluerunt. Tertio vero die, id est, in die Martis post festum sancti Dionisii, tempore horæ primæ, venit provisor in monasterium cum duobus fratribus supradictis, et multitudine populi onerosa, ostendens suas bullas, vel saltem copias, coram magno altari populo universo. Quo cognito, fratres qui fuerunt de parte electi venerunt ad eum, ei humiliter supplicantes ut eos audiret et cum patientia supportaret, intendentes protestationem perlegere. Ipse vero de sua cathedra exiliens inhibuit populo sub pœna excommunicationis ne eos audirent; complices etiam provisoris quasi furibundi clamabant super eos, "Ite vos, excommunicati, ite vos, excommunicati, in nomine diaboli." Ipsi igitur recesserunt ab eis lento passu, eorum insaniam non ferentes.

fol. 129.

Brawling in the abbey church.

His vero peractis, transivit in chorum prædictus provisor, cum multitudine nimia, ubi installavit eum unus simplex monachus de suis complicibus, et non prior, secundum consuetudinem monasterii antiquitus approbatam, omissis solemnitatibus quæ solebant in hujusmodi installatione exigi et requiri. Ulterius transivit in domum capitularem, ubi coram laicis et mulieribus ac fratribus mendicantibus detexit secreta capituli, constituendo officiarios novos, deponendo antiquos, qui officiarii non solebant præfici aut deponi sine scientia prioris et consilio seniorum. Similiter fulminavit sententiam excommunicationis in duos confratres de parte electi, sine omni processu juris, sine contumacia, et sine omni præmunitione prævia, ipsis usque in præsens non videntibus copias suorum processuum aut bullarum. Protestabatur enim publice, quod duobus prædictis viris noluit ostendere neque suas copias neque bullas. Hora refectionis comedit

Sham installation of Bromfield.

His acts.

et cœnavit, contra consuetudinem monasterii, in vestiario cum laicis de villa, et cum quadam muliere calefurina, quæ comedit de disco suo in utraque refectione, in sui ordinis denigrationem, vituperium, et contemptum. Posuit etiam novum repugnaculum super hostium interioris vestiarii, ita quod nullus quadraginta et duorum monachorum qui steterunt cum electo habuerunt ingressum sive egressum domus prædictæ, sed provisor cum suis, tam diebus quam noctibus, illam domum tenuit tanquam turrim.

He tyrannises over the monks of Tymworth's party.

Interim duo monachi de complicibus provisoris transierunt in villam, proclamationem publicam faci-entes, affirmando quod nocte sequenti essent occidendi nisi ipsorum auxilio fulcirentur. Eadem ergo nocte circa decimum ictum de la clok pulsabant campanas in choro, ut ita ad seditionem populum commoverent. Qui populus, per eos malitiose commotus, fractis ecclesiæ propugnaculis, nulli loco pepercerunt quousque devenerunt in interiorem partem ecclesiæ, ubi si aliquos invenissent qui fuerunt de parte electi, ut verisimiliter conjicitur, peremissent.[1] In cujus signum quidam de parte electi, admirantes de pulsatione campanarum et de tam vehementi strepitu et tumultu, accesserunt ad ostium ecclesiæ quod erat versus claustrum ; quos cum percepissent quidam confratres de parte provisoris, voce furibunda clamabant, si quis illorum introierit ostium occidatur. Propter ipsos igitur maleficos, cum hominibus armatis servantes noctis vigilias, non audebant stantes cum electo intrare ecclesiam, et ibi matutinalia officia celebrare, sed diverterunt ad capellam infirmariæ, ubi, matutinalibus officiis celebratis, versus dormitorium revertentes, reppererunt ostium vocatum Trayledore per suos æmulos interclusum, ita quod nec intrare poterant in dormitorium nec in claustrum. Et sic compulsi fuerunt

His supporters fol. 129*b*. spread false reports, and excite the townspeople against the convent.

[1] *perimissent*, MS.

redire ad prædictam capellam, ubi per residuum noctis non solum lectorum subsidio verum etiam quietis solatio destituti in frigore et nuditate diei solatium expectabant.

Insuper, prædicto provisore tenente causam cum sæcularibus de villa et fœminis, comparuerunt coram eo, spontanee et non coacte, stantes pro parte electi, rogantes eum ut eis præberet audientiam pacificam et tranquillam. Quo vix impetrato, perlegerunt provocationem quæ sequitur: "Protestamur palam et publice "qui stamus pro parte electi, quod non intendimus "rebellare contra sanctam ordinationem Romanæ "ecclesiæ, immo intendimus eidem tanquam devoti "filii humiliter obedire. Protestamur secundo, quod "non intendimus statuta regia per plenum parliamen- "tum legitime celebrata contraire. Protestamur tertio, "pro omnibus nobis et singulis immineret mortis "periculum, si cum circumstantiis nunc currentibus "admitteremus provisorem prædictum; præsertim cum "nobis omnibus et singulis a rege nostro districte "præcipitur, sub forisfactura omnium quæ forisfacere "poterimus, ne provisorem prædictum in pastorem "nostræ ecclesiæ admitteremus. Protestamur quarto, "quod credimus ex verisimilibus conjecturis quod "dominus papa non fuit plene informatus de jure "regio et antiqua consuetudine regni, per summos "pontifices approbatis, quando provisionem ipsi pro- "visori de abbatia prædicta ipsi fecit. Protestamur "quinto, quod non intendimus obedire prædicto pro- "visori tanquam nostro abbati, quousque nobis plene "constiterit quod dominus papa plene informatus de "jure regio et antiqua consuetudine regni decreverit "finaliter statuendum circa provisionem prædictam. "Movemur enim ad hoc, quia in præsentia papæ est "procurator nostri monasterii, qui summi pontificis "super negotio prætacto ultimum decretum expectat. "Protestamur sexto, quod si dominus papa post

The supporters of Tymworth go before the provisor, and read their protest, refusing to obey the provisor as their abbot, till they are certain that the pope has acted fol. 130. with full knowledge of the circumstances.

" plenam informationem de jure regio et antiqua " consuetudine regni, concernentibus materiam præ- " tactam, decreverit finaliter prædictum provisorem " debere gaudere beneficio impetrato, præhabito cum " hoc consensu regio, quod prædictus provisor inter " nos admitti debeat et beneficio impetrato gaudere, " pacifice intendimus ei, tanquam nostro abbati, in " licitis et honestis humiliter obedire. Et quia non- " dum constat nobis de ultimo decreto domini papæ " circa provisionem prædictam, pro quo decreto ha- " bendo instat procurator nostri monasterii in Romana " curia, nec etiam constat nobis de assensu regio qui " requiritur in hac parte, ideo, quousque alia nova " habuerimus, non intendimus obedire prædicto pro- " visori tanquam nostro abbati."

Ista protestatione facta, unus de duobus in quem tulit sententiam excommunicationis per prius, intendens legere provocationem concernentem propriam personam, rogavit ut eum pacifice vellet audire. Quo denegante, et vultu satis protervo super eum respiciente, ac etiam ejus opinionem apud bonos et graves multipliciter diffamante, quatuor de suis complicibus surrexerunt, qui irruissent in prædictum confratrem nisi fuissent pro tunc per alios impediti.

Oct. 13. Die vero tertio post ejus ingressum, id est, in die sancti Edwardi, celebravit missam ad magnum altare in pontificalibus, sed in principio missæ coram toto populo, ut credebatur, ad præsagium futurorum, mitra a parte sua posteriori cecidit super terram, significans apud multos quod in sua prælatia non haberet regimen diuturnum. A primo die ingressus provisoris, id est, die Martis, usque in diem Sabbati hora vesperarum, tenuit provisor chorum cum suis complicibus, tam in nocturnis officiis quam diurnis, non communicantibus cum eis fratribus de parte electi. Ipso die, id est, Sabbati, præsentabant se dicto provisori duo servientes regis ad arma, cum commissione regia ad citandum

The provisor celebrates mass in pontificals.

eum ut compareret coram domino rege vel ejus consilio apud Westmonasterium festinantius quo accedere posset. Sed ipse, sciens se majestatem regiam offendisse, timuit illo ire, et confidens de multitudine populi quo extitit constipatus, dixit se velle in propria sua ecclesia sine exitu remanere. Prædicti vero servientes ad arma simulata cautela dixerunt, quod voluntatis regiæ extitit, quod tam ipse quam electus regi vel saltem ejus consilio se offerrent, et quisquis illorum potiorem haberet titulum in beneficio antedicto, ipsum pacifice possideret. Quo promisso illectus, ipse exivit septa monasterii usque ad Novum Mercatum; similiter et electus. Quo cum venissent, electus ad monasterium rediit, provisore ibi *ab eo multitudine populi remanente.*[1] In crastino vero per prædictos servientes ad arma ductus est versus London., quem sequebantur, spontanee non coacte, xij. vel plures de monachis complicibus suis, quibusdam eorum pedestribus, quibusdam in pessimo apparatu equestribus, qui omnes, aut præcedentes eum aut subsequentes London. devenerunt. Provisore ergo cum suis complicibus præsentato cancellario Angliæ et regis consilio, quæsitum est ab eo quomodo ausus fuit se intrudere in ecclesiam, cujus rex est patronus, ipsius assensu nec præhabito nec quæsito; quomodo etiam ausus fuit per provisionem impetrare abbatiam prædictam, ex quo hujusmodi provisio est expresse contra regaliam regis, antiquas consuetudines regni, et contra statuta parliamenti antiquitus approbata. Quo non habente unde congrue responderet, ex præcepto regis et sui consilii deductus est cum suis complicibus ad Turrim Londoniarum, ubi ipse cum suis juxta sua demerita luerent pœnas dignas.

Two commissioners from the king summon the provisor to appear without delay at Westminster. fol. 130*b*.

Both he and the abbot-elect proceed to Newmarket.

Conducted to London, brought before the chancellor, and questioned as to his conduct, the provisor has no valid defence.

He is committed to the Tower,

Postea ordinatum fuit per consilium regium quod provisor prædictus transmitteretur custodiæ carcerali

whence he would have been sent to Corfe Castle, a terrible prison; but the convent

[1] * . . . . * Sic in MS.

intercede for him, and he is sent to Nottingham Castle.

apud castrum de Corff, in quo positus si fuisset, dies plurimos non vidisset. Sed prior cum quibusdam fratribus, moti, licet immerito, misericordia super eum, rogabant cancellarium ut possit ad aliquem alium locum transmitti, ubi cum eo mitius ageretur. Ex decreto igitur consilii regii transmissus fuit ad castellum de Notyngham, ubi vixit postea per tres annos. Sed ante ejus missionem ad prædictum castrum fuit in Turri per unum terminum. Et medio tempore

fol. 131.

institit prior pro liberatione aliorum fratrum qui fuerant tunc in Turri. Sed quia videbatur consilio regis quod non possent tunc, cum circumstantiis currentibus, reduci ad monasterium proprium sine dampno, maxime propter confederationes, conspirationes, manutenentias inter alterutrum, in dampnum electi et commodum provisoris, ideo ordinatum fuit ex deliberato

His supporters are dispersed among various monasteries.

regis consilio quod mitterentur ad monasteria sui ordinis de fundatione regis in diversis partibus Angliæ constituta, ad quæ loca mittebantur cum litteris regiis de privato sigillo per servientes regis ad arma. Oneratique fuerunt abbates eos recipientes per dictas literas respondere regi de eorum corporibus, sed quod reciperent sumptus pro eorum expensis de monasterio

The convent makes the provisor a weekly allowance.

de quo ipsi monachi extiterunt. Conventus etiam contulit ipsi provisori, licet non ex merito illius, nec ex præcepto regis, sed mera sua gratia, qualibet septimana pro suis expensis quadraginta denarios, præter indumenta quæ ei aliquotiens contulerunt.

Punishment is dealt out to the men of Bury.

Rex insuper, considerans quod homines de villa Sancti Edmundi contra suum præceptum manutenebant provisorem, et eum in monasterio quod est de fundatione regis et progenitorum suorum cum violentia detinebant, misit principalem justitiarium suum Angliæ cum banco regio ad Sanctum Edmundum, circa Adventum Domini intrusionem provisoris proxime subsequentem, coram quo tanquam violatores statuti regii fuerunt de illis quamplurimi indictati, et post eorum

indictamentum a prædicto justitiario præfixum terminum habuerunt, ad respondendum coram eo in banco regis Londoniæ apud Westmonasterium in quindena post festum sancti Hillarii proximo tunc futura. Quibus illuc advenientibus quidam illorum positi fuerunt in carcere, et residui, postquam ibidem per majorem partem termini expectabant, jussi sunt ad propria remeare, sed quod coram ipso London, finito Paschali tempore, revenirent. Quibus tunc redeuntibus, steterunt London quasi toto illo tempore, sed tandem dimissi sunt, sub conditione quod anno sequenti, videlicet post festum
Oct. 9. sancti Dionisii, London. se iterum præsentarent. Sed hoc totum factum fuit ut vexatio eis daret intellectum cognoscendi quam graviter offenderant ecclesiam sancti Edmundi et regiam majestatem. In illo termino, in præsentia archiepiscopi, tunc temporis cancellarii Angliæ, facta fuit concordia talis qualis inter priorem, fol. 131*b*. nomine ecclesiæ, et prædictos homines indictatos, videlicet quod quinque illorum de valentioribus essent obligati regi sub certa summa pecuniæ de bono gestu eorum futuro erga regem et ecclesiam, sub forma quæ in dictis obligationibus continetur. Circa istud tempus scripsit rex iterum papæ, suis ambassiatoribus tunc temporis in Romana curia existentibus, quorum unus, qui fuit decanus Lincolniensis,[a] jura regis pro electis in regno Angliæ optime declaravit, sicut patere potest volentibus respicere scripta sua.

The rising of 1381.

Eodem anno, id est tertio a principio vacationis, ante festum sancti Johannis Baptistæ, Bury per decem dies, sumpta occasione de quadam taxa onerosa regno, videlicet duodecim denariorum de capite, ab anno ætatis quintodecimo et supra, surrexit comitiva maledicta villanorum ruralium et rusticorum de orientali plaga Angliæ, id est, de Cantia, Essexia, Suffolchia, Norfolchia, et de comitatibus Cantabriggiæ et Herfordiæ, qui regis consilium, juris-peritos, generosos, et

Conspiracy among the villeins to destroy the upper classes.

[a] John de Shepey, dean of Lincoln from 1376 to 1412.

potentes in regno extinguere cogitabant. Extraxerunt
Murder of the archbishop and the treasurer.
enim de Turri London., rege ibi præsente, archiepiscopum Cantuariensem, tunc temporis cancellarium Angliæ, magistrum Hospitalis Sancti Johannis militem,[a] thesaurarium Angliæ, et eos decapitaverunt super unum montium prope Turrim. Alios etiam quam
Massacre of foreigners.
plures, et præcipue de Flandrensibus,[b] crudeliter necaverunt. Mansum valde solempne vocatum Saveye, quod fuit ducis Lancastre, et Hospitale Sancti Johan-
Other risings.
nis immanissime cremaverunt. Et sicut ipsi Londoniæ, qui pro majori parte fuerunt de Cantia, ita alii quasi eodem tempore in prædictis comitatibus surrexerunt, et mala consimilia perfecerunt.

Rising in Suffolk.
Eodem tempore in comitatu Suffolchiæ surrexit comitiva omni belua crudelior, quæ, instigata per homines de Bury, priorem, conventum, et monasterium sancti Edmundi destruere proponebant. De hoc nefando proposito audiens prior, fugit de nocte ad villam
The prior escapes to Mildenhall;
de Mildenhale, ubi in domo cujusdam fidelis servientis monasterii per diem naturalem latuit in occulto. Sed undique insurgentibus hominibus maleficis, cognovit se non posse diutius ibi latere. Consurgens igitur de
intending to seek refuge at Ely;
nocte temptavit per naviculam ad Eliense monasterium transfretasse. Sed cum ad naviculam pervenisset invenit ibi plures malefactores congregatos, qui eum naviculam ascendere nullatenus permittebant, sed in eum frementes, tanquam homines furiosi, vix manus
f. 132.
suas ab ictu gladii retraxerunt. Tandem tamen in maxima difficultate fuit dimissus ab eis. Statim enim post, consilio informato, disposuit se ire versus comitatum Cantabrigiæ, uno tantum comite ductore, vel,

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[a] Sir Robert Hales.

[b] Chaucer, speaking probably as an eye witness, notes the fury of the populace against the Flemings :

> Certes, he Jakke Strawe, and his meynee,
> Ne maden nevere shoutes half so shrille,
> Whan that they wolden any Fleming kille,
> As thilke day, &c. *Nonne Preestes Tale*, 574.

si dicam verius, proditore. Sed antequam potuit pertransire terminos villæ de Mildenhale, bis vel ter captus fuit et detentus ab hominibus villæ illius, a quibus diversis lacessitus injuriis mortis periculum vix evasit. Tandemque cum suo ductore devenit ad quandam silvam in comitatu Cantabrigiæ, distantem a Novo Mercato quasi per tria miliaria, in qua silva latuit nimium timorosus. Ductor vero suus, vel si verius dicam proditor, simulans se velle quærere necessaria ad sustentationem suæ vitæ, rediit ad villam de Mildenhale, ubi invenit quamplures de villa de Bury quærentes priorem, ut mortis supplicio plecteretur. Quibus ipse proditor detexit omnia secreta prioris, et locum in quo eum poterant reperire. Quibusdam ergo illorum circumdantibus silvam per girum, alii intrabant, voce furibunda clamantes, "Ubi latitat "proditor," "Ubi latitat proditor." Quem apprehensum et quamplurimis injuriis lacessitum perduxerunt ad Novum Mercatum, ubi per noctem sequentem opprobriis et conviciis illudebant. Quandoque enim coram ipso genuflectebant, dicentes, "Ave, Raby"; quandoque ei ciphum sine poculo propinabant; quandoque alapis eum cædentes dixerunt, "Prophetiza quis "est qui percussit te." Sicque per totum noctis spatium fremebant et stridebant dentibus super eum, sicut in nocte cœnæ Judea gens perfida fecerat super Christum. Mane autem facto, prædicti homines de Bury adduxerunt priorem ad villam de Mildenhale, ubi ad eos confluebant maxima populi multitudo, qui omnes pro majori parte ei consimiliter illudebant, clamantes et dicentes, "Occidatur proditor," "Proditor "occidatur." Extrahentes ergo eum de villa per spatium unius stadii, fecerunt eum descendere de equo super quem resedit, et inito consilio seorsum a turba quorundam hominum de villa sancti Edmundi, decretum finale populus expectabat. Qui eum adjudicantes morti omnes decapitandum cum populo clamitabant.

his guide betrays him to the pursuers,

who, after a mock trial murder him.

Quæsitus ergo spiculator; qui, facta perprius confessione a priore cuidam sacerdoti de Mildenhale diutina et morosa, eum decapitavit gladii uno ictu. Cujus corpus truncatum inhumatum jacuit in eodem loco, ab hora sexta diei Sabbati usque ad crepusculum
fol. 132*b*. feriæ quintæ proxime tunc sequentis. Non enim ausus fuit conventus sepelire ejus corpus propter metum hominum de Bury, qui tam ipsum quam eos tunc
The body, left unburied for five days, remains incorrupt. summo odio habuerunt. Et quod mirum est dictu, toto illo tempore prædictum corpus nec tactum fuit a canibus aut avibus, nec fœtebat, calore tunc nimium æstuante, ubi alia corpora tunc occisa non poterant per unius diei spatium a fœtore, canibus, et avibus præservari.

The head is Facta capitis detruncatione, statim illud in summitate lanceæ asportantes versus villam sancti Edmundi quantocius properabant, et præcurrente rumore volatili, totus populus villæ tam hominum quam mulierum ad tam horrendum spectaculum cum festinatione maxima concurrebant, latrantes inter se invicem, et dicentes, " Ecce caput proditoris, ecce caput proditoris; felix
carried in procession through Bury, " sit iste dies in quo nostrum desiderium vidimus " adimpletum." Ululantes taliter et tumultum horribilem facientes, præcedentibus buccinis, caput super
and fixed on the pillory, close to that of the murdered chief justice, Sir John Cavendish. collistrigium adduxerunt. In quo collistrigio appensum fuit super lanceolam caput principalis justitiarii Angliæ, qui in nocte præcedente decapitatus fuit apud villam de Lakynghethe, qui fuit prædicto priori et ecclesiæ sancti Edmundi amicus fidelissimus, et propter hoc, ut conjiciebatur verisimili conjectura, mortis supplicium passus fuit. Capitibus igitur illudentes, caput prioris applicuerunt ad caput justitiarii, nunc ad auriculam, quasi consilium postulando, nunc ad os ejus, quasi amicitias ostendendo, volentes pro hoc eis improperare de amicitiis et consiliis quæ inter se invicem vita comite habuerunt. Postquam vero propria illusione fuerant lacessiti, caput prioris super

collistrigium dimiserunt; quæ capita, cum aliis de quibus dicetur, super collistrigium remanserunt quousque comes Suffolchiæ Bury post octo dies postea missus fuit a rege cum quingentis lanceis, ad compescendum maleficos et rebelles.

Suspenso enim capite prioris in collistrigio, tota illa maledicta comitiva venit in monasterium, nominans quosdam confratres, quorum unum præ cæteris petierunt, **videlicet Walterum Totyngdon;** quem cum invenire non poterant, petierunt alium, videlicet custodem baroniæ. Qui, licet eorum manus potuit affugisse, noluit tamen, asserens se non posse potiori causa occumbere quam pro jure suæ ecclesiæ, quam semper pro viribus defensabat; ideo velle pro ea mortis supplicium expectare si funesta manus exigeret hoc ab eo. Quidam igitur de villa eum nimium odientes, simulantes se esse mundos a sanguine ejus, procurabant maleficos de patria ut eum caperent, tenerent, et occiderent. Qui cum advenirent in claustro suo, ubi fuerat constitutus, clamabant, "Ubi est ille "proditor?" Quibus ipse respondit, "Non sum ego "proditor; si tamen vultis me habere, eccine præsens "asto." Clamantes igitur, "Invenimus proditorem," extraxerunt eum de claustro, et produxerunt ad medium fori, et ducentes eum per viam traxerunt eum hinc inde, et non solum eum alapis ceciderunt, sed ei plura mortis vulnera intulerunt, ita quod fuit quasi exanimis antequam ad locum prædictum devenit, in quo spiculator septies eum percussit priusquam amputare potuit ejus caput; quod cum aliis capitibus super collistrigium posuerunt. Quo facto, venit tota illa maledicta comitiva versus monasterium pro aliis duobus fratribus, ut eos consimiliter jugularent; et cognito ab illis fratribus quod pro illis venirent, præparaverunt se ad mortem, et valefacientes fratribus suis, et tradentes suas zonas et cultellos infirmario secundum morem morientium, perrexerunt ad Sanctum

The rioters break into the monastery

—— words above the line.

fol. 133.

and seize and kill, after much ill-usage, the keeper of the barony.

In margin "J. C. Lakyn, A. ——."

The mob declare their intention of dispatching two other monks,

Edmundum, ab eo licentiam capientes, et Deo et sibi suas animas commendantes. Quo facto, per tres horas et amplius coram magno altari suæ mortis executores tremuli expectabant. Sed mirabile contigit; dum fuerunt in via ad prædictum flagitium perpetrandum, rumor volavit quod alius frater monasterii quem summo odio habuerunt, et quæsierant perprius, apud Rougham secretius latitabat. Quo audito, unanimiter conclamant, "Quæramus proditorem, quæramus prodi- "torem." Et cum essent extra portam orientalem in itinere versus Rougham, respicientes a tergo viderunt unum stantem in campanili superius, et æstimantes illum esse quem quærebant, ad monasterium redierunt et intrantes ecclesiam transierunt per medium presbyterii versus campanile. Quo tempore et post, quamdiu fuerunt in ecclesia, steterunt prædicti duo fratres coram magno altari, mortis supplicium expectantes. Sed ipsi tam furioso annisu æstuabant ad quærendum alium, quod obliti sunt illorum, et Dei clementia et non humana industria manus sacrilegas evaserunt. In crastino, id est, die Dominico, quendam valentem de patria, eo quod amicus fuit ecclesiæ, occiderunt, et ejus caput super collistrigium suspenderunt.

but an accident saves them.

What happened in the church.

Next day a countryman known to be a friend of the convent, is murdered.

fol. 133*b*.

Eodem die venerunt homines de villa in monasterium cum maximo strepitu et tumultu, petentes sibi reddi cartas et munimenta quæ eorum commoditates aut privilegia concernebant, addentes quod nisi hoc facerent festinanter, tota maledicta comitiva rediret, monachos occideret, et monasterium extirparet. Monachi igitur metu mortis ducti, scrutatis evidentiis, cartas et munimenta ad aulam gildæ illorum in crastino detulerunt, præsentibus ibi aldermanno, majoribus villæ, et similiter tota multitudine villanorum. Quæ postquam receperunt, petierunt a subpriore tunc temporis præsidenti, a sacrista, et aliis confratribus ibi existentibus, scripta fieri quorum sententia talis foret; videlicet, cum provisor gauderet sua abbatia, tunc

The townsmen demand that all charters and muniments which concern their privileges be handed over to them;

and ask for a written pledge that new privileges shall be granted, and to have the custody

conventus cum ipso concederent eis non solum libertates antiquas, sed etiam novas, quas ipsi in posterum petere decrevissent, addentes quod vellent habere nobiliora jocalia monasterii in sua custodia, quousque prædicta conditio impleretur. Quod si ipsam impleri non contingeret, contradicente conventu de prædictis jocalibus, suam facerent voluntatem. Frater vero provisoris, quidam dives de villa, obligavit se et omnia bona sua quod provisor, gaudens suo beneficio, omnes eorum petitiones perficeret juxta vota. Conventus igitur necessitate coactus tradidit eorum custodiæ calicem magnum de auro purissimo, similiter et crucem de ligno Domini auro et gemmis nobiliter decoratam, ad valorem ccc. marcarum. Hoc enim fecerunt, eo quod crediderunt provisorem in proximo suo gaudere beneficio. Sic credere moti erant, eo quod maledicta comitiva de Essexia, inter alias suas petitiones, exegit a rege Londonia, quod provisor extraheretur de carcere et sicut abbas suo monasterio redderetur. Quod rex metu mortis ductus annuit; sed statim postquam manum superiorem super rebelles obtinuit, non solum illud verum etiam omnia alia quæ invitus concesserat revocavit. Postea vero prædicti homines, suum errorem cognoscentes, et regiam manum timentes, restituerunt monasterio prædicta jocalia in crastino sancti Dionisii. Cartas et munimenta reduxerunt ad monasterium statim post Natale, licet malivola voluntate.

of the principa "jocalia."

With this last demand the monks comply.

They believed that Bromfield would soon be their abbot, the king having promised this to the Essex insurgents.

However, the townsmen, becoming afraid, return the charters and the "jocalia."

Postea vero prædicta villa propter suas transgressiones posita fuit de consilio totius parliamenti extra protectionem regiam, et condempnata in duobus mille marcis, quarum mille libras rex haberet pro offensa eorum contra regiam majestatem, et quingentas marcas ecclesia haberet pro suis injuriis et offensis, ut clare patere poterit respicere volenti litteram regis patentem.

Bury is outlawed, and fined two thousand marks.

f. 134.

Quarto autem anno a morte abbatis, quidam miles de Anglia, valens ambassiator regis, fecit maximam

A.D. 1383.

An English knight

Rome intercedes with the Pope in favour of Tymworth.

instantiam erga papam pro confirmatione electi, nunc domino papæ pro expeditione ejus verbis dulcibus blandiendo promittens, quod si hoc faceret domino suo regi optime complaceret, nunc ei verbis durioribus comminando asserens, quod si facere hoc non vellet, dominum suum regem offenderet ultra modum. Dominus igitur papa prædictum militem in die Epiphaniæ solemniter convivavit, et post prandium petitioni ejus assensum præbuit, asserens quod in proximo consistorio divulgaretur; quod similiter factum

Dilatory proceedings.

fuit. Sed cum bullæ debuerant ingrossari, papa non permisit eas procedere nisi titulo provisorio, non faciendo in eis de confirmatione electionis aliquam mentionem. Quarum duas bullas, videlicet de forma juramenti et de collatione beneficii, permisit dominus papa quendam monachum de gremio deferre ad partes, sed alias duas bullas, videlicet dirigendas domino regi et vassallis Sancti Edmundi, penes se retinuit, credens se propter carentiam earum censum debitum cameræ apostolicæ tempestivius possidere. Sed duæ bullæ delatæ ad partes consilio regis minime placuerunt, et

A.D. 1384.

ideo propter eas per annum postea nichil penitus erat

Richard II. and Anne, his queen, visit Bury.

actum. Tandem vero dominus rex cum regina, accedens ad monasterium, et diuturnæ ejus desolationi compatiens, de consilio domini ducis Lancastriæ tunc præsentis et aliorum dominorum qui cum eo fuerunt, decrevit electum debere benedici a suo proprio confessore episcopo Landavensi,[a] considerans, etsi dominus

In spite of the Pope's delay in recognising the abbot-elect's title as other than provisional, the king resolves that the election proceed.

papa semper in bullis suis subticeret confirmationem electi, exprimendo titulum provisorium, dummodo electus, cui rex suum realem assensum præbuit, gaudeat beneficio ad quod canonice præelectus, non esse nimium ponderandum, præsertim cum talis provisio non excludat electum, et per consequens non est contra mentem statuti, quod factum fuit ad excludendum

[a] Thomas Rushook; *see* Stubbs' *Registrum*.

provisores apostolicos non electos. Electus igitur benedictus fuit et consecratus a prædicto episcopo Landavensi, missam ad magnum altare [missam][1] celebrante, anno Domini millesimo ccc. [blank] et anno regni regis Ricardi secundi sexto,[a] octavo die mensis Junii, id est, in die sanctorum Medardi et Gildardi. In cujus consecratione fuerunt præsentialiter constituti dominus rex, domina regina, dominus dux Lancastriæ, dominus comes de Notyngham, dominus comes de Exonia, dominus de Clifford, filius et hæres comitis de Stafford, dominus Johannes de Monte Acuto, et alii viri illustres, concomitante multitudine infra.[2] Post missam fuit prædictus electus et abbas præsente rege in choro a priore sui monasterii installatus, et præsentibus rege, domino duce Lancastriæ, et aliis dominis quamplurimis, in capitulo suorum suscepit obedientiam subditorum. Alia amoris insignia ostendit rex prædicto abbati, quæ longum foret per singula enarrare.

John, of Tymworth, is blessed and consecrated abbot by the bishop of Llandaff, in the presence of a royal and noble attendance. A.D. 1383. fol. 134*b*.

Idem vero abbas, post ejus consecrationem et regis recessum suscepit super se debitum circiter mille septingentas marcas, præter censum debitum cameræ apostolicæ contractum tempore vacationis, durantis per iiij^{or} et dimidium annum, pro jure electi; primo coram senioribus suæ domus, et postea bina vice in capitulo, toto conventu præsente ibidem concedente, ut ipse haberet ab eis, in relevationem sui oneris, totum staurum in maneriis baroniæ, omnia blada similiter et levanda, quod pro tunc gratanter accepit. Postea tamen, ista conventione non contentus, petiit a prædicto onere relevari. Petiit enim primo a conventu, ut ipsi solverent pro expensis ejus et familiæ, de

Disagreement between the abbot and the convent upon money matters.

[1] Sic in MS.

[2] Sic in MS.; an per incuriam scribæ pro *infinita*?

[a] Edward III. having died on the 21st June 1377, the 8th June of the sixth year of his successor must have fallen in 1383.

portione conventus, per quatuor annos et dimidium, id est, toto tempore vacationis. Secundo petiit sibi restitui [1] omnia mobilia prædecessoris sui. Tertio petiit sibi satisfieri pro arboribus venditis in baronia, ad summam c. li[brarum]. Quarto petiit, ut conventus solveret pro medietate expensas factas circa regem et ejus familiam pro tempore quo rex fuit in monasterio, quæ expensæ se extendebant ad octingentas marcas. Quinto petiit videre compotum receptorum et expensarum [2] pro tempore vacationis in baronia. Ulterius addidit, quod staurum et blada inventa in maneriis pertinebant ad ipsum, et non ad conventum, et propterea dixit quod conventus eum in nullo a suo onere relevavit. E contra conventus dixit, prædicta esse sua, et ulterius asseruit non teneri sibi compotum facere de receptis in baronia tempore vacationis, cum conventus baroniam habuit ad firmam de domino rege, et per consequens non debere sibi compotum facere, nec etiam respondere.

Finally the dispute is arranged by the convent paying to the abbot 790*l.* 9*s.* 9*d.*

Finita tandem altercatione, concordatum est inter eos sic; quod abbas cessaret ab omnibus petitionibus prædictis, et quod susciperet super se debitum prædictum mille et vij^{c} marcarum, cum censu debito cameræ apostolicæ, et conventus, in relevamen debiti sui, concessit ei staurum in maneriis, quod valuit secundum æstimationem cccxxix. li. vij. s. iiij. d. Concessit etiam ei blada in maneriis, quæ valuerunt secundum æstimationem cxxxv. li. Concessit etiam ei xlvij. li. iij. s. xj. d., quæ debebantur pro expensis. Concessit etiam ei cxviij. li. xviij. s. vj. d., quæ debebantur thesaurario pro diversis expensis factis tempore vacationis pro jure ejusdem. Summa totalis concessa abbati ex parte conventus, dcciiij^{xx}x. li. ix. s. ix. d.[a] Hæc enim concessio ex utraque parte et finalis concordia factæ sunt

fol. 135.

[1] *restui*, MS. | [2] *expensas*, MS.

[a] As stated in the text, the sums granted to the abbot only amount to 630*l.* 9*s.* 9*d.*

eodem anno quo supra, in pleno capitulo, præsente abbate, tertio decimo die mensis Septembris, qui dies fuit tunc dies Dominicus infra nativitatem Virginis gloriosæ. A.D. 1383.

Idem vero abbas, post ejus consecrationem et temporalium adeptionem, petiit ab hominibus de villa Sancti Edmundi c. marcas pro illorum recognitione, sicut a tempore cujus contrarii memoria non existit semper in nova creatione abbatis fuerat usitatum. At illi e contrario responderunt ad hoc minime se teneri, quia nec ipsi nec sui antecessores c. marcas post novam creationem abbatis unquam solverunt ex debito, sed solum de eorum curialitate et gratia speciali; propterea hoc peti ex debito non potuit, quia debitum nunquam erat. Placitavit ergo abbas pro hac causa in curia domini regis, et tandem, justitia prævalente, sententiatum fuerat pro abbate, quæ sententia non solum ponitur in recordo sed etiam exemplificatur, ut patet per tenorem cartæ domini regis.

The abbot sues the town for a sum of 100 marks which he claims as the customary payment for recognising their liberties. He gains his suit.

Quidam cardinalis Angliæ, cujus memoria sit in benedictione, in Romana curia tunc existens, compatiens super provisiones quæ per regnum Angliæ in abbatiis et prioratibus plus solito succreverunt, institit penes summum pontificem ut ecclesia sancti Edmundi sua electione canonica congauderet. Qui tandem propter instantiam prædicti cardinalis, et maxime propter litteras regis Angliæ illustris, huic sententiæ annuebat, videlicet quod monachi prædictæ ecclesiæ aliquam personam ydoneam eligerent de novo, cujus electio, si canonica probaretur, debuit confirmari. Pro cujus expeditione negotii dominus papa duas bullas cum littera camerarii et thesaurarii pro censu debito cameræ apostolicæ, venerabili patri domino episcopo Londoniæ transmisit. Prior cum duobus fratribus ivit ad regem pro licentia iterum eligendi, quam licentiam a domino rege non solum obtinuit sed etiam quod ipse cum

A friendly cardinal brings pressure to bear on the Pope who agrees to a new election, for which the royal licence is easily obtained.

conventu penes dominum regem debuit excusari ab omni onere, quod ratione novæ vacationis solebat contingere, ut per duas litteras regis patentes potuit apparere.

fol. 130*b*. Littera regis commendatitia de persona eligenda, ut moris fuit. Præsentata bulla summi pontificis domino episcopo Londoniæ,[a] noluit idem episcopus, nisi præhabita magna deliberatione sui consilii, concedere licentiam conventui eligendi. Tandem tamen consensit, mittens eis commissionem suam. Processit igitur conventus ad novam electionem, qui concorditer et via Spiritus Sancti elegerunt personam prius electam, videlicet dominum Johannem Tymwrth, cujus electionem, postquam ei consensit, miserunt per procuratores instructos ad episcopum Londoniæ pro confirmatione habenda.

John Tymworth again elected.

Decretum vero electionis, ut moris fuit.

Episcopus vero electionem noluit confirmare, nisi prius videret litteram patentem declarantem consensum regium de electione prædicta. Quæ litera fuit ei exhibita. Episcopus vero, postquam cum exquisita diligentia sui consilii examinavit electionem prædictam, eam confirmavit in palatio suo Londoniæ, in die sancti Albani, anno regni regis Ricardi secundi octavo; et Sabbato sequente, videlicet in die sancti Johannis Baptistæ, in manerio suo de Haddam[b] munus benedictionis impendit. Abbas vero post suam benedictionem accessit pro liberatione suorum temporalium ad regem, qui ei sua temporalia gratiose concessit, sub tenore verborum literæ patentis. Abbati vero venienti ad monasterium occurrit conventus processionaliter, usque ad capellam vocatam Johannis Attehel, qui adduxerunt eum per navim ecclesiæ et medium chori usque ad magnum altare; ubi facta oratione super eum, et

June 22. A.D. 1384. June 24.

He is confirmed and blessed by the bishop of London.

[a] Robert Braybrooke was bishop of London between 1382 and 1404. Stubbs' *Registrum*.

[b] Much Hadham, near Ware, Herts.

finita, transiit ad feretrum sancti Edmundi, postea ad sanctum Botulphum, ubi recalciavit eum. Deinde transivit in chorum, ubi installavit eum prior secundum morem monasterii. Qua installatione peracta ivit in capitulum, ubi recepit obedientiam subsidorum,[1] perlectis tamen [per]prius tribus literis directis ab episcopo Londoniæ, videlicet priori una, secunda capitulo, et tertia sæcularibus, videlicet tam laicis quam clericis.

§ VI. *Articuli sive punctus de diversis transgressionibus et horribilibus malefactis illatis et factis priori et conventui de Bury, per maleficos et rebelles ejusdem villæ, de quibus præfati prior et conventus petunt remedium juxta exigentiam rationis. Et habentur punctus supra in cronica, sed hic planius.* fol. 135*b*.

A.D. 1382. Articles of complaint on the part of the convent. fol. 136.

In primis conqueruntur dicti prior et conventus, quod Dominica proxima post festum Corporis Christi, anno regni regis Ricardi secundi quinto, aldermannus et valentes de Bury, cum magna multitudine rebellium sive ribaldorum dictæ villæ, valde malitiose et magna festinantia, valde mane ante primam venerunt ad certas personas de conventu in sua ecclesia, petentes sua privilegia antiqua et munimenta, quæ, ut false dixerunt, fuerunt a se ablata et per longum tempus custodita contra voluntatem eorum per dictum conventum. Et dixerunt quod tunc, gratias Deo, venit tempus in quo quilibet posset recuperare quod suum

The alderman of Bury, with a riotous following, came to the convent, and demanded that their charters and grants of privilege should be delivered up to the townsmen.

[1] *subsidum?* vide Ducange sub "subsides."

erat, et dampna sua reformare. Quapropter, absque ulla dilatione per legem quæ tunc temporis inoleverat, illi volebant habere de omni illo quod ad eos pertinuit, liberationem cartarum scilicet et privilegiorum prædictorum, nec de cætero vel deinceps sustinere volebant tales nec tantas extorsiones. Et comminati sunt simul, quod si non haberent prædicta munimenta in continenti, quod tota communitas veniret ad feretrum et vestiarium deprædandum, et vi sua et omnia residua abstrahere, et forte cum illis vitam monachorum. Et si talis res eveniret, non possent sedare[1] aat pacificare illos ullo modo. Unde conventus ita fuit distractus, quod nesciebat aliquid facere vel respondere ; sed tantum precabantur populo villæ, quod se retraherent et a proposito abstinerent propter reverentiam Dei, usque post prandium. Ad quam horam iterum veniebant prædicti malefici, eandem eorum petitionem recitantes, et dampna dampno cumulantes, quod per vim et timore mortis coegerunt dictum conventum facere et sigillare quandam compositionem sive indenturam triplicatam, tenorem qui sequitur continentem ; scilicet quod infra xl. dies, post quos dominus Edmundus de Bromfeld, quem illi clamaverunt et dixerunt abbatem, fuerit ibidem in pacifica possessione abbatiæ, quod dictus conventus ad totum posse eorum facerent instantiam versus illum, et quod illi etiam de parte illorum unanimiter consentirent, quod omnia, cartas et munimenta, compositiones et statuta, justitias, privilegia, et omnes libertates suas, et omnes alias evidentias, post combustionem abbatiæ prædictæ per judicium forisfacta et forisjudicata genti dictæ villæ, finaliter et pro perpetuo illis traderent, atque deinceps de illis non faciendo petitionem nec vindicationem tempore in futuro. Et pro istis fideliter firmiterque tenendis, per extorsionem et contra voluntatem

Under fear of death, the monks covenanted to deliver up their charters and other muniments within forty days,

[1] *cedare*, MS.

eorum concesserunt communitati sive genti dictæ villæ unam eorum crucem de auro purissimo, unam pretiosam reliquiam, et jocale, et unum magnum calicem de auro, in vadium secundum petitionem eorum, per tales conventiones, quod si dicti dominus Edmundus et conventus fideliter et absque malo ingenio omnia suprascripta complerent, quod tunc dicta jocalia sua restituerentur et integre redderentur; et si forte defecerint in aliqua istarum conventionum infra tempus supra dictum, quod totum perderent, nec unquam post per aliquam justitiam eadem vindicarent. Et ulterius adhuc, pro istis conventionibus firmiter tenendis, pro parte dicti domini Edmundi, Thomas Halesworth obtulit ponere in vadium omnes terras quas habuit in dicta villa de Bury, eidem conditioni sicut superius prædictum est. Istæ maleficæ conventiones fuerunt prælocutæ et ordinatæ in eorum Gilda-aula, per communem assensum totius villæ, scriptæ et factæ in vestiario abbatiæ de Bury, in præsentia Roberti Heth, et sigillatæ sub sigillo sacristæ ex parte una, et sub sigillo aldermanni ex parte altera. Et pro istis evidentiis et cartis festinanter liberandis secundum eorum petitionem, assignati fuerunt de vigilando et scrutando nocte et die, ad satisfaciendum voluntati eorum, et excessu sive dementia. Sed quamvis tunc plures cartæ et munimenta multa ex parte conventus fuerant liberata, adhuc tamen noluerunt se contentare, usque quo vidissent eorum registra, quæ ad voluntatem eorum in die Lunæ proxime sequente tradebantur. Sed non obstantibus his omnibus, die Martis proxime sequente venerunt certi populi et gentes de illa villa in magna festinantia, inter quos, ut videbatur, quidam fuerunt benevoli conventui supradicto, et dixerunt et juraverunt per valida juramenta, quod certe et de plano sciverunt, quod in casu quod dictus conventus noluerint pro tunc temporis, sive in præsenti, portare cartas eorum et jocalia supradicta, quod tota communitas

meantime pledging fol. 126*b*.

some of their "jocalia" for the due performance of the covenant.

The townsmen insist also on getting possession of the registers,

holding out murderous threats.

dictæ villæ erat ordinata et apparata de occidendo et deprædando totam abbatiam. Et hoc est verum, cum bene poterit approbari. Propter quod subprior eorum præsidens, et sacrista, et alii monachi quinque vel sex, timore mortis tradiderunt munimenta sua et jocalia supradicta, et portaverunt in forum, et ibi ea liberabant aldermanno et cæteris valentioribus dictæ villæ in præsentia totius multitudinis supradictæ, quas res, cartas, munimenta sive jocalia, dictus aldermannus et
fol. 137. alii retinebant ex parte eorum fere per xvi. septimanas, contra voluntatem conventus et contra præceptum domini nostri regis per suam protectionem ibidem proclamatum, et similiter contra comitem Suffolchiæ,[a] cujus animæ propitietur Deus, in gravem contemptum regis, et dampnum et inquietudinem dictæ ecclesiæ.

The townsmen, at the end of sixteen weeks, returned the muniments and "jocalia."

Ad quem diem, scilicet ad finem xvi. septimanarum supradictarum, per magnam instantiam dicti conventus, aldermannus et alii reportaverunt et liberaverunt jocalia supradicta, sed non munimenta usque ad diem sancti Sebastiani, qui erat fere ad xiiij. septimanas et iiij^{or} dies post illam liberationem jocalium, ad quem diem ipsi reportaverunt dicta munimenta et liberaverunt conventui, excepto uno, de quo aldermannus excusavit se per dominum Thomam Morieux. Jam per ista homo potest videre aperte, quod gentes dictæ villæ incurrerunt in pœnam expressam in concordia facta anno quinto vel iiij^{to} [1] regni regis Edwardi tertii post conquestum,[b] quæ est de recordo in thesauraria domini regis, in uno sacculo sive baga de albo corio, et signato cum una sagitta barbillata, pro eo quod dictæ gentes se unierunt sive se aggregaverunt, attemptantes contra illam concordiam, quod facere sive

They incurred the penalties denounced in the agreement of 1331.

[1] *vel quarto* supra lineam.

[a] Michael de la Pole was appointed Chancellor in March 1383, and created Earl of Suffolk in Aug. 1386. He died at Paris in 1388. (Dugdale's *Baronage*).

[b] See Vol. II., p. 357.

fecisse non debuerant ullo modo. Quæ concordia est irrotulata postmodum in rotulo de termino sancti Michaelis, anno regni regis ejusdem sexto, inter communia placita [communia] regis. Et continent recorda et processus prædicta in se, viginti et sex rotulos. Sic.

The misdeeds of Geoffrey Denham.

Item Galfridus Denham portavit de Mildenhale papirum prioris Johannis Caumbrige, cum uno sigillo ipsius prioris, et retinuit ea per longum tempus ex parte sua contra voluntatem conventus, in quo papiro dictus prior scripsit omnes evidentias debitorum suorum, et similiter sibi debentium, quod papirum post dictum tempus sic extitit defectivum et rasum in pluribus locis, quod conventus sive confratres sui non potuerunt evidenter instrui, quibus solverent vel a quibus peterent. Et similiter dictus Galfridus clamavit se executorem dicto priori, cujus auctoritate alienavit et donavit cuidam de Mildenhale unum portiforium valde speciosum et præclarum dictæ ecclesiæ. Et adhuc dictus Galfridus retinet ex parte ejus duos equos bonos, unde unus erat dicti prioris, et alius elemosinarii, ad grave dampnum dictæ ecclesiæ.

fol. 137*b*.

Riotous conduct of Richard Sadde and others.

Item Sabbato post festum Corporis Christi Ricardus Sadde cum sua comitiva, sive rowta, venit in elemosinariam quærens et investigans dompnum Johannem Gosford tunc elemosinarium, ad illum occidendum, fortiter minans; ubi ipsi fecerunt multa mala, frangentes scripta et armoriala, et comminati sunt firmiter Thomæ Clavere servienti suo ibidem, quod amputarent caput ejus si non faceret eos habere magistrum suum. Sed cum magna pœna fecit eorum pacationem et silentium per unam marcam.

The wife of Henry Lacford, by frightening the sacrist, obtained the delivery of some goods held in pawn.

Item eodem die uxor Henrici Lacford, per mandatum mariti sui, venit ad sacristam cum grandi instantia, ad habendam liberationem certorum bonorum positorum in vadio, quæ dictus sacrista habuit in custodia pro certa summa argenti quam dictus H. debuit Johanni Bury, et timore mortis eadem liberavit.

Outrages committed by John Cely and others at the grange farm belonging to the almoner.

Item eodem die Johannes Cely carpentarius, Reginaldus Soutere, et uxor Bricii carpentarii, venerunt in ecclesiam et in villam inter comitivas maledictas quæ ibidem fuerant, quærentes dompnum J. Gosford tunc elemosinarium, et quantum in eis erat procuraverunt mortem ipsius Johannis Gosford. Et postea dictus Johannes cum rowta sua venit ad grangias dicti elemosinarii, crudeliter investigans et comminans uni servienti ibidem, scilicet Johanni Wadyngfeld, ad occidendum illum. Et ibi fecerunt multa mala, frangentes ostia et fenestras et alia necessaria, et exinde iverunt ad Rougham, ubi fecerunt adhuc pejus in præjudicium dictæ ecclesiæ.

Similar outrages at Southery; names of the rioters.

Item prædicto perturbationis sive rumoris populi tempore, quidam, quorum nomina hic inseruntur, intraverunt manerium de Suthereye in comitatu Norffolchiæ, et ibidem combusserunt rotulos curiæ, registrum manerii, cum evidentiis de nominibus sectatorum curiæ, prout præsenfatum est ibidem ad letam tentam die Jovis proximo ante festum Translationis sancti Benedicti, anno regni regis Ricardi secundi sexto, videlicet Robertus Tewe, Thomas Brecham, Henricus Pye, Robertus Gyn, Ricardus Lodere, Johannes filius dicti Ricardi, Johannes Estcroft, Johannes Pepyr, Thomas Clerk, soutere, Thomas Miller, Edmundus Chyldyrston, Willelmus Sly, Rogerus Sygo, et Robertus Threscher, et domos dicti manerii fregerunt, et bona et catalla asportaverunt etc.

Jul. 11.
A.D. 1383.
fol. 138.

So at Tedenham; names of the offenders.

Item de nominibus eorum qui intraverunt manerium de Tedenham in comitatu Hertford, tempore perturbationis populi, et rotulos curiæ, registrum manerii, cum evidentiis de nominibus sectatorum curiæ combusserunt; videlicet Johannes Alisaundre, Walterus Couherd.

Names of the Mildenhall,

Item de nominibus eorum qui intraverunt manerium de Mildenhale tempore perturbationis populi, et diversa victualia prioris sancti Edmundi destruxerunt et con-

culcaverunt, videlicet mixtillum, siliginem, brasiam, et avenas, ac etiam fregerunt domos ad magnum dampnum abbatis etc., videlicet, Johannes Langham, Galfridus Denham, Thomas Haleswrth, Jacobus Haverlond, Johannes Baker, Thomas Boxforde, Johannes Celere, Johannes Long, Robertus Westbrome.

Item de nominibus eorum qui intraverunt manerium de Bradefeld, Ricardus Foulque, Ricardus Faukenere, Willelmus Atte More junior, Johannes Bygge, Thomas Messager, Walterus Hebyl. and of the Bradfield rioters.

§ VII. *Forma ligaminis pro tempore rumoris sive perturbationis populi super villatam de Bury; succincte tamen extrahitur, et ideo in secreto teneatur, ne ab aliquibus videatur.*

A. B. et C. de villa de Sancto Edmundo recognoverunt se et quemlibet eorum insolidum debere domino regi x. millia librarum, solvendarum ei in festo sancti Michaelis proxime futuro. Et nisi fecerint, concedunt quod prædicta pecunia levetur de terris et catallis suis in comitatu Suffolchiæ et alibi. Teste rege apud Westmonasterium etc. The men of Bury give a bond to the king in the sum of ten thousand pounds

Et memorandum, quod ista recognitio facta est sub tali recognitione, videlicet quod si præfati A. B. et C., seu eorum hæredes, aut terrarum et tenementorum suorum in villa de Sancto Edmundo et alibi tenentes, aut aliqui eorum, seu aliqui alii ex eorum seu alicujus eorumdem procuratione, assensu, vel mandato, versus abbatem et conventum de Sancto Edmundo, seu eorum successores, vel aliquos de abbatia illa, armata et violenta potentia in conventiculis vel congregationibus illicitis, seu alias quovismodo, contra upon the understanding that so long as they, their heirs, successors, tenants, &c. keep the peace towards the abbot and fol. 130*b*. convent, it shall not be levied.

pacem et legem Angliæ futuris temporibus non insurrexerint, nec fecerint aliquam transgressionem, quæ per consilium domini regis seu hæredum seu justitiariorum suorum adjudicata seu considerata fuerit horribilis, prædictis abbati et conventui seu successoribus suis prædictis, aut alicui vel aliquibus de abbatia prædicta fecerint vel intulerint, tunc prædicta recognitio nullius sit roboris vel virtutis. Et si prædicti A. B. et C. aut eorum hæredes, seu terrarum seu tenementorum suorum prædictorum tenentes, vel eorum aliqui, seu aliqui alii ex eorum seu alicujus eorumdem procuratione, assensu, vel mandato, contra prædictos abbatem et conventum vel abbatiam prædictam armata vel violenta potentia in conventiculis seu congregationibus illicitis, aut alias quovismodo, contra pacem et leges prædictas ex nunc, quod absit, insurrexerint et transgressionem horribilem fecerint, tunc prædicta recognitio contra omnes illos per quos hujusmodi insurrectionem vel horribilem transgressionem fieri per consilium domini regis vel hæredum suorum seu justitiariorum suorum, adjudicari contigerit, super terris et catallis hujusmodi delinquentium et cujuslibet eorumdem, et non contra alios, in suo robore et virtute permaneat, et executioni debitæ demandetur. Quæ quidem adjudicatio per consilium domini regis, hæredum et justitiariorum suorum, dumtaxat fieri debet.

A. B. et C. de Sancto Edmundo recognoverunt se et quemlibet eorum insolidum debere abbati et conventui de Sancto Edmundo x. millia librarum, solvendarum eis in festo sancti Michaelis proxime futuro. Et nisi etc., concedunt quod prædicta pecunia levetur de terris et catallis suis in comitatu Suffolchiæ et alibi. Teste ut supra. Et memorandum quod ista recognitio est sub conditione prædicta, quam quidem conditionem abbas de Sancto Edmundo, in cancellaria domini regis die et anno præsenti personaliter constitutus, cognovit et expresse fatebatur.

§ VIII. *De institutionibus ecclesiasticorum ordinum, prout habetur in collatione Pyamonis,*[a] *collationibus patrum,*[b] *et in libro Papiæ.*[c] fol. 139.

Religious Orders.

The Christian priesthood figured in Melchisedec.

Sacerdotium magnum erat in Veteri Testamento præfiguratum in Melchisedech, qui Deo obtulit panem et vinum, et propter Deum pertulit supplicium a regibus gentium; et in multis aliis prophetis, qui Deo obtulerunt sacrificia, et varia supplicia pertulerunt propter Deum. In Novo Testamento erat completum in Jhesum Christum Dei filium, qui immolavit sacrificium ex pane et vino in carnem et sanguinem proprium, et in omnem Dei apostolatum, et in gradibus apostolorum, qui de hoc sacrificio perhibebant testimonium.

The institution of monks began with Samuel, Elias, and Eliseus.

Conventus monachorum sive cœnobitarum habuerunt initium in Veteri Testamento a Samuele propheta, et Helia propheta, et Heliseo propheta, et filiis prophetarum, sicut dicit magister in historiis, et Jeronimus in epistola ad Rusticium, et in epistola ad Paulinam, et Cassianus in libro primo de institutione monachorum, et

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[a] See the next note.

[b] In the forty-ninth volume of Migne's *Patrologia Latina* may be found the twenty-four "collationes Patrum" of John Cassian, abbot of Marseilles in the fifth century. They are mostly taken up with describing the life and doctrine of the hermit-saints in the deserts of Egypt. These "collationes" were probably much appreciated in Benedictine convents, for St. Benedict thus speaks of them in his Rule:—"Collationes Patrum, "et instituta, et vita eorum, quid "aliud sunt nisi bene viventium "et obedientium monachorum ex- "empla et instrumenta virtutum."

Cassian visited the abbot Pyamon, or Piammon, at Diolcos, a place on one of the seven mouths of the Nile, and found him presiding over several monasteries. The eighteenth "collatio," "On "the Three Kinds of Monks," professes to be altogether the table-talk and wisdom of Pyamon.

[c] Papias, a grammarian of the 11th century, was the author of a glossary; *see* Ducange.

in multis aliis libris doctorum. In Novo Testamento Johannes Baptista et ipse Christus et apostoli auctores eorum et institutores extiterunt, et viginti monachi de discipulis Christi qui a collobio apostolorum cucullam monachorum sumpserunt.

Gradus sacerdotii erat institutus per Moysen prophetam, et in Novo Testamento per Petrum apostolum, ut xxj. di. "In Novo."[a]

Longinus, the soldier, became a monk.

Sanctus Longinus miles, qui latus Domini aperuit, post effusionem sanguinis monachus receptus fuit, doctrinam apostolorum veraciter suscepit de Johanne apostolo, abbas confirmatus fuit, coram omni populo præcepta Dei prædicavit, et cum martyrio suo multam turbam convertit.

The humility of St. Mark.

fol. 139*b*.

Sanctus Marcus evangelista, qui hic in Egypto evangelium scripsit, dum in ordine monachorum fuit, pollicem suum amputavit, quia ad ordinem sacerdotii transire noluit. Dominus Jhesus qui ejus humilitatem vidit, ipsum episcopum per Petrum apostolum in Alexandriam ordinavit.

St. Martha the first nun.

Soror Mariæ Magdalenæ erat sancta Martha monacha, quæ sumpsit habitum monialem de Virgine Maria, et post Dei genitricis assumptionem in honore virginis ejusdem ædificavit basilicam propter conventum sororum, in qua duxit asperam vitam.

St. Ephigenia.

Sancta Ephigenia monacha, regis Eglippi[b] filia, a Matheo evangelista ducentarum virginum præposita fuit facta, et ab eo recepit sacra velamina, que[1] regis æterni sponsa erat consecrata effecta.[2]

St. Antony.

Sanctus Antonius monachus, qui centum quinque annos ab incarnatione obiit, a demonibus in vita monachorum multum fatigatus fuit, contra vitia carnalia clare victoriam habuit, ab Helia propheta multa

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[1] lege *per quæ*.

[2] lege *et effecta*.

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[a] *Decretum Gratiani*, Distinctio xxi.

[b] Eglippus and Iphigenia are characters in the legend of St. Matthew as told by the pseudo-Abdias; *see* Order. Vitalis, ii. 10.

exempla suscepit, et a Johanne Baptista rectas semitas custodivit.

Origines, doctor et monachus, qui quinque millia librorum scripsit, quos sanctus Jeronimus in scripturis suis postea correxit, primi Antonii sancta exempla suscepit, et circa hoc tempus toto orbi claruit, anno CCXXII. Origen.

Sanctus Fructuosus episcopus,[a] martyr et monachus, regulam monachorum composuit secundum sanctum Jeronimum et Cassianum, et tempore Lucii papæ floruit, qui pater et dux monachorum fuit, anno CCXLV. St. Fructuosus.

Sanctus Paulus, primus heremita, qui circa hoc tempus obiit, cum dimidio pane in suam speluncam transivit, sexaginta annos solus in specu habitavit, sæpe autem fragmenta de corvo paulatim suscepit, ab Athanasio episcopo habitum palmarum recepit, et quasi monachus reclusus spiritum de corpore recessit, anno CCLXXXIIII. St. Paul the first hermit. fol. 110.

Sanctus Antonius abbas, qui consors sancti Pauli heremitæ fuit, cujus anima[1] ab hoc sæculo de tempore isto cum gaudio in paradisum transivit, anno CCCLXVI.

Sanctus Basilius, doctor et monachus, regulam monachorum composuit, et qui monasteria fieri fecit; cujus a capite usque ad cœlum Effrem columpnam vidit, anno CCCL. St. Basil.

Sanctus Ysidorus, doctor et monachus, regulam monachorum composuit, qui pater et dux monachorum fuit. CCCLXXXIIII. St. Isidore.

Sanctus Pacomius monachus, qui pater mille monachorum fuit, regulam monachorum scripsit quam angelus ei dictavit et plurima cœnobia in Egypto fieri fecit, et floruit anno CCCC. St. Pachomius.

[1] *animam*, MS.

[a] Bishop of Braga in the 7th century.

St. Augustine, founder of the institute of Canons.

Sanctus Agustinus Yponensis, doctor magnus et episcopus, qui ordinem monachorum roboravit, regulam canonicorum composuit, pro quibus cum feminis religiosis duo monasteria fieri fecit, et a rocheta episcoporum primum habitum canonicorum ordinavit, anno CCCC.

St. Aurelius.

Sanctus Aurelius, doctor et monachus, regulam monachorum composuit, anno CCCCLX.

St. Ferreol.

Sanctus Fereolus,[a] martyr et monachus, regulam monachorum composuit, anno CCCCLXX.

St. Aurelian.

Sanctus Aurelianus,[b] doctor et monachus, regulam monachorum composuit, anno CCCCLXXX.

fol. 140*b*. Monks of the desert of Nitria.

De loco Nitriæ erant monachi quingenti fere, tamen sub uno loco positi fuere; scripturarum divinarum meditatione atque intellectu divinæ scientiæ studium hospitalitatis adimplevere, et operibus misericordiæ floruere CCCXLIII. Et circa hoc tempus sanctus Nicholaus, episcopus et clericus, qui dixit psalmum "In "manus tuas, Domine, commendo," etc., ad Dominum tradidit spiritum.

St. Nicholas.

St. Martin.

Sanctus Martinus, episcopus et monachus comparque apostolis, qui templa destruxit profani erroris, pater erat de lxx. monachis, anno CCCLI.

St. Jerome.

Sanctus Jeronimus, doctor et monachus, pater de monachis Bedleem Judæ, qui ordinem monachorum roboravit, presbyter ad Romam cardinalis fuit, anno CCCLII.

St. Serapion.

Sanctus Serapion episcopus, martyr et monachus, de decem millibus monachorum pater fuit.

St. Dioscorus.

Sanctus Dioscorus[c] episcopus, martyr et monachus, centum monachorum pater fuit.

Sanctus Ysidorus episcopus, doctor et monachus, pater mille monachorum fuit sub uno loco positus,

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[a] St. Ferreol, bishop of Uzes, died A.D. 581 (Smith and Wace).

[b] The biographer of St. Martial of Limoges (Ord. Vit. ii. 17).

[c] One of the Four Great Martyrs seems to be meant, of whom there is an account in the Lausiac Hist. of Palladius. Ceillier, *Auteurs Sac.* x.

cum aliis viris illis servientibus circumsepto muroque circumdato, CCCLXII.

Sanctus Antonius abbas, qui pater de magna congregatione monachorum fuit, hoc tempore obiit, CCCLXVI. St. Antony.

Sanctus Ambrosius episcopus, doctor et monachus, qui ordinem monachorum roboravit, hoc tempore Mediolanis claruit; CCCLXVI. St. Ambrose.

Sanctus Frontinus [a] senex, monachus, in civitate qua natus est lxx^ta monachos, Domino serviendos congregavit, CCCLXX. St. Frontinus. fol. 141.

Sanctus Macharius Alexandrinus hoc tempore floruit, CCCLXX., qui pater et dux de multitudine monachorum fuit. St. Macarius.

Sanctus Patricius episcopus et monachus circa hoc tempus floruit, CCCCLXXVIII., qui totam Hiberniam et gentem Scottorum convertit, et in istis provinciis plurimas multitudines congregavit. St. Patrick.

Sanctus Johannes [b] abbas de civitate Lyco circa hoc tempus floruit, CCCXII., qui primus magnæ congregationis pater institutus fuit ad similitudinem angelorum, in omnibus vigiliis et observantiis assidue seipsum occupavit, tria millia monachorum in diversa monasteria de Egypto congregavit. St. John.

Sanctus Hylarion monachus de civitate Gaza pater erat de magna multitudine monachorum, CCCXIIII. St. Hilarion.

Constantinus imperator, qui fuit a sancto Silvestro baptizatus, primus dedit temporalia ad sanctam ecclesiam circa hoc tempus, CCCXX., et triginta cœnobia monialia eodem tempore fuerunt instituta per visionem, in terris et tenementis fundata. Constantine.

Quidam monachus nomine Or [c] circa hoc tempus, CCCXXX., multorum erat monachorum pater, ad quem The monk Hor.

[a] There is a Frontinus, reckoned the first bishop of Florence, and another, bishop of Avignon in the fourth century.

[b] St. John of Lycopolis in the Thebaid was renowned for sanctity in the latter part of the 4th century. Tillemont says "his reputation was "only second to that of St. "Antony."

[c] See the article "Hor" in Smith and Wace.

angelus apparuit, dicens ei ut multa millia hominum per ipsum essent salvandi, et multitudines monachorum qui cum ipso positi erant ad similitudinem angelorum vestibus ac mentibus cum hymnis et laudibus in ecclesiam convenirent ad quandam civitatem nomine Oxirinchum, in qua habebantur xx^{ti} millia virginum et decem millia monachorum.

St. Apollonius. Sanctus Appollonius episcopus, martyr et monachus, pater erat de quingentis monachus.

fol. 141*b*. In India, Josaphat rex regnum deserens [deserens] xxxv. annis ordinem monachalem subiit, et claris virtutibus cum corpore Barlaam in pace quievit, CCCCLXXX.

Glastonbury. Prima constructio monasterii Glastoniæ propter monachos ibi habitantes, tempore Lucii regis Britanniæ, qui misit epistolam ad Elutherium papam propter Christianitatem, CLXIII.

Westminster. Prima constructio Westmonasterii propter monachos ibi habitantes, CLXIX.

Istæ sunt maximæ multitudines monachorum, quæ præcedebant antequam sanctus Benedictus floruit.

St. Benedict. Sanctus Benedictus, doctor et monachus, regulam monachorum composuit, quæ a sancto Gregorio roborata fuit. Proximus erat apostolis, pater de duodecim monasteriis, plurimos monachos in illis congregavit, et vitam ejus Gregorius magnus, doctor quartus, fideliter approbavit. De regulis sanctorum Fructuosi, Basilii, et Pachomii, sanctus Benedictus in suam regulam compilavit, CCCCLXXXIII. Decretum fuit factum ut omnes monachi cursum decantarent sancti Benedicti, quia regula ejus maxima [1] erat rationabilis inventa, et optima fuit probata, anno DCCXVIII°.

St. Bruno, founder of the Carthusians. Sanctus Bruno, natione Teutonicus, Coloniensis archiepiscopus, qui ordinem Cartusiæ instituit MLXXXIII.

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[1] *maxime?*

Robertus abbas nigrorum monachorum in Burgundia, qui ordinem Cisterciensium instituit, per quem sanctus Bernardus, doctor et monachus, [ad] districtiorem religionem implevit, MXCVIII. Robert of Molesme, founder of the Cistercians.

Synodus Londoniis facta est sub Anselmo archiepiscopo, in qua prohibuit uxores presbyteris, MC. St. Anselm. fol. 142.

Sanctus Norbertus, qui comes aliquando fuit, ordinem canonicorum Præmonstratensium instituit, MCXX. St. Norbert, founder of the Præmonstratensians.

Sanctus Gilbertus, qui filius Anglici baronis fuit, ordinem de Sympryngham alborum canonicorum instituit, MCXLVIII. St. Gilbert, of Lempringham.

Ecclesiarum parochianarum vicarii a sancto Clemente papa qui erant instituti, et cura animarum ligati, LXXXIX. Institution of parishes.

Sanctus Dominicus, qui subprior canonicorum fuit, ordinem fratrum prædicatorum instituit, MCXCVIII. St. Dominic founder of the Black-Friars.

Sanctus Franciscus, qui pompam mundi renuit, ordinem fratrum minorum instituit, MCCVI. Hii duo ordines fratrum qui sunt confirmati, et cum privilegiis in lege sunt canonizati. St. Francis, founder of the Grey Friars.

Omnibus diaconibus qui vellent esse presbyteri a canone licenciati, ut ex monasteriis, tituli sunt concessi DCCC. Deacons.

Regula fuit facta fratribus heremitis Carmely, de albo patriarcha et alba capa; a Nicholao papa erat suscepta, MCCXLVIII. The Carmelite order.

Fratres heremitæ sancti Augustini a sexaginta presbyteris in Calabria, qui primi erant, incepti, CCLXXXVII.[1] Augustinian Hermits.

Fratres de Cruce, qui ex ordine prædicatorum erant impleti, scilicet a sancto Petro Mediolanensi martyre Dei,[a] MCCLXXXX.

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[1] M videtur deletum esse ad caput numeri.

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[a] See Hélyot, *Dict. Ordres Relig.*, I. 1177.

Justitia ad Walliam.

fol. 142b.

§ IX. *Declaratio justitiæ regis Angliæ ad Walliam.*

The Welsh or Britons lost the dominion over the island in the second century.

Circa annum Domini centesimum septuagesimum nonum, sicut patet in antiquis cronicis Britonum, perdiderunt Wallenses, qui et Britones se dicunt, dominium insulæ quæ nunc dicitur Anglicana, Saxonibus prævalentibus in omnibus contra ipsos. Sic igitur, in occidentalibus partibus insulæ, qui remanserunt ex eis in montibus et nemoribus, principem sibi constituentes, usque ad annum Domini millesimum cc^mum^ xliiij^tum^ vixerunt, oppressi servitute, fame, et miseria propter jugum Saxonum super ipsos. Anno vero prædicto Davið princeps eorum, regis Angliæ ex sorore nepos, suggessit Innocentio papæ principatum Walliæ ad ecclesiæ Romanæ feodum pertinere, seque de rege Angliæ tenere compulsum, et injuste volens sic ad papam partem suam assumere, et vicinum[1] dominium evitare. Super quo negotio scripsit summus pontifex abbati de Ber-Conwey, a quo plenius instructus sub dissimulatione transivit. Anno autem Domini millesimo cc^mo^ lxiii^o^, cum Symon Montisfortis insurgeret contra regem Angliæ, Henricum filium Johannis regis, princeps Walliæ Leuelynus eidem comiti confederatus, comitatum Cestriæ et marchiam ejus crudeliter devastavit, duoque castra, scilicet Dassard et Gannok, diruit et ad solum complanavit. Quem cum dominus Edwardus filius regis et comes Cestriæ propter ista quæreret cum exercitu, iile ad nemorosa loca et palustria fugiens non pugnabat; Edwardus autem a patre suo in Angliam revocatur. Sic ipse princeps Walliæ antedictus cum tota sua potentia in bello de Lewes,[2] in captionibus civitatum regiarum, et in omnibus injuriis factis regi et suis per dictum Symonem comitem Leycestriæ, manum fortem præbuit adjutricem. In bello vero de Evesham, interfecto Symone sæpedicto cum suis majoribus, multitudo etiam Wallensium interfecta videtur. Anno

In 1244, David, prince of Wales, suggested to Pope Innocent IV. that he should hold Wales of the Holy See.

In 1263, Llewellyn of Wales joined Simon de Montfort, and ravaged the English border.

Rishanger, sub anno 1264.

A.D. 1265.

[1] *vicinium*, MS.

[2] *Lewdes*, MS.

Rishanger. igitur millesimo cc^mo lxviii^o, circa festum sancti Michaelis, rex cum magno exercitu venit Salopiam in Walliam progressurus, ut principem Leuelynum, qui parti comitis contra regem faverat, debellaret. At ipse princeps, missis ad regem nunciis, xxx^ta II. millia librarum sterlingorum pro pace habenda regi concessit. Sicque interveniente Octobono, qui tunc fuit in Anglia, restituta est terra principi quatuor candredorum, quam rex abstulerat ei jure belli. A.D. 1268. fol. 143.

Cum vero mortuus esset rex Henricus, et filius ejus Edwardus coronaretur Londoniis, princeps Walliæ, licet ab eo invitatus, noluit interesse; propter quod fecit eum vocari pro homagio sibi debito faciendo. Qui fingens se non ausum intrare Angliam, quibusdam majoribus sibi insidiantibus, petivit obsides, scilicet filium regis, comitem Gloverniæ, et Robertum regis cancellarium. Quam petitionem rex indigne ferens, dissimulavit negotium. Et ut ipsi principi liberior pateret accessus ad regem, rex usque in Cestriam progreditur, quæ est in confinio Walliæ, et missis ad eum nunciis ad homagium sibi faciendum ipsum vocat. Quo ad regis mandatum parere detrectante, rex exercitum convocat, disponens denegantem sibi homagium suo feodo principem expugnare. Sequenti vero anno rex de Cestria in Walliam progrediens cepit castrum Rodelani, misitque in ipsam Walliam occidentalem militem nobilem Paganum de Camirciis, qui cuncta[1] cæde incendioque vastavit. Post hæc statim Wallenses occidentales ad pacem regis Angliæ venientes, Pagano, militiæ regis in partibus illis capitaneo, castrum de Stedenwey[2] cum adjacenti patria reddiderunt. A.D. 1274. Progress of the quarrel between Llewellyn and Edward I. Rishanger, 1275. *ib.* A.D. 1277.

Princeps etiam Walliæ, videns [se] regi quotidie invalescenti non posse resistere, pacem petiit et obtinuit, sub hac forma, videlicet quod omnes captivi quos hactenus ratione regis Angliæ detinuit in vinculis, simpliciter et sine omni calumpnia liberarentur. Item, pro pace et benevolentia regis habenda, daret quinquaginta millia librarum sterlingorum; quorum tamen solutio in voluntate et gratia regis staret. Item, quod terra quatuor candredorum sine omni contradictione regi Angliæ et suis hæredibus, cum omnibus terris adquisitis, vel etiam conquestis per regem homines- Rishanger. Llewellyn submits, and obtains conditions of peace.

[1] *cunta*, MS. | [2] *Stredewy*, Rish.

que suos, excepta insula Angleseye, in perpetuum remaneret. Insula enim Angleseye concessa est principi, ita ut solvat pro ea singulis annis regi mille marcas. Quarum solutio incipienda erat in festo sancti Michaelis proximo tunc in- fol. 143b. stanti. Pro ingressu vero quinque millia marcarum daret. Et si princeps sine hærede de corpore suo moreretur, illa insula ad regis Angliæ possessionem rediret. Item, quod princeps veniret in Natali Domini in Angliam ad regem pro homagio faciendo. Item, quod omnia homagia Walliæ remanerent regi præter homagia quinque baronum qui in confinio Snoudoniæ morabantur. Se enim principem convenienter vocare non posset, nisi sub se barones aliquos haberet. Item, quod nomen principis tantum haberet ad vitam suam, et post mortem ejus quinque prædictorum baronum homagia regi Angliæ fierent et suis hæredibus in æternum.

Llewellyn is to give securities; he is also to come to terms with his three brothers.

Pro assecuratione istorum tradidit princeps decem obsides de melioribus Walliæ, absque incarceratione et exhæredatione et termino liberationis, de omni Snoudonia et cantredo. Et de consilio principis viginti jurabunt, tactis sacrosanctis reliquiis, quod quandocumque princeps aliquem prædictorum articulorum infregerit, nisi admonitus se correxerit, abalienabunt se ab eo, et eidem in omnibus quæ potuerint hostes fiant.[1] Rishanger.

Item præter hoc, princeps fratres suos, quos læsit, placabit. Habuit enim tres fratres, quorum Ouwenum et Rodoricum posuerat in carcere; tertius vero David, fuga dilapsus, multis annis cum rege Angliæ stetit, a quo contra morem gentis suæ miles factus, in ista gwerra ob probitatem et fidelitatem suam plurimum erat acceptus regi. Unde eidem castrum de Dynbeck contulit in Wallia cum terris ad valorem mille librarum annui redditus. Insuper et uxorem ei dedit, filiam comitis Derebeye. Ouwynus igitur liberatur a carcere, quoniam[2] paulo ante fugerat; Rodoricusque, fratrem fugiens, in Anglia morabatur.

Edward fortifies Llanbadarn-vawr (Aberystwith).

Rex vero in occidentali parte Walliæ apud Lampadirwaur insigne castrum construxit, ad cohibendum irruptiones Wallicorum.

A.D. 1281. Prince David turns to the Welsh side.

Anno vero Domini millesimo cc^mo lxxxi. David, germanus principis Walliæ, immemor beneficiorum regis

[1] ita MS.; *fient*, Rish.

[2] *quem*, Rish

Angliæ, qui eum promoverat et contra fratrem suum eum persequentem protexerat, ad insurgendum contra regem Walliam concitavit, atque ut principem nobilesque Wallensium ad seditionem facilius inclinaret, ipse primus facinus aggreditur, Rogerumque Clifford, nihil talium suspicantem, proditiose in castro suo de Hawardyn Dominica in Ramis Palmarum cepit, et quosdam milites ejus resistere volentes inermes occidit. Exinde reversus ad principem, collecto exercitu, una cum eo Rodolanum venit, obsidionemque posuit circa castrum. Quod cum rex, qui in partibus Sarum fuit, audivit, cum omni celeritate ad partes Walliæ festinavit. Cujus audito adventu princeps, obsidione soluta, se longius subtraxit. Interim captum est castrum de Lampadirwaur per Resum filium Mayllonis et Griffinum filium Merodoci. Capta sunt etiam in illis partibus per alios Wallensium nobiles castra plura.

fol. 144.

He surprises the justiciary, Roger Clifford, at Hawarden; and, with Llewellyn, lays siege to Rhuddlan.

Successes of the Welsh.

Eodem anno archiepiscopus Johannes Peccham intravit Snowdoniam, ut principem et fratrem suum David ad pacem reduceret regis; sed frustratus intento in eos excommunicationis sententiam fulminavit.

Rishanger.

Fruitless attempt o archbishop Peckham to effect a reconciliation.

Anno sequenti rex cum valido exercitu, per insulam Angleseye, quam per nautas portum acceperat, versus Snowdoniam progrediens, ut viam pararet exercitui ultra maris brachium quod insulam dividit a continente terra, juxta Bangoriam constituit pontem fieri ex navibus invicem colligatis. Comes Gloverniæ interim Wallensibus magnas strages fecit. Princeps vero, vastatis terris Resi filii Merodoci, qui cum rege fideliter tenuit, scilicet de Cardigan et Stredenwey, inde progressus est versus terram de Buelt cum quibusdam paucis. Cui cum summa militia supervenientes nobiles viri, Johannes Giffard et Edmundus de Mortuo Mari, nihil suspicantes de principe, ipsum cum sociis pugna aggredientes occiderunt, feria sexta ante festum beatæ Luciæ. Principis autem post mortem a quodam qui intererat agniti caput abscisum regi defertur, quod London. transmissum, positum est per tempus aliquod super Turrim.

A.D. 1282.

Edward makes Anglesey his base of operations.

Llewellyn is killed at Builth.

Anno sequenti, parato ponte de quo prædictum est, rex de Angleseye cum suo exercitu Snowdoniam intravit, castra omnia principis sine notabili resistentia

A.D. 1283.

fol. 144*b*. cepit, et cito post tota Wallia subacta est regiæ potestate. Ante festum sancti Johannis, illo anno captus est, Rishanger.

David is taken, tried at Shrewsbury, condemned for treason, and executed. David frater principis, et Rodolanum adductus, quem rex, licet instanter hoc peteret, ad suum conspectum accedere non permisit. In Salopiam missus est, carceri mancipandus. Quo anno, rex ibidem tenens parliamentum, per deputatos justitiarios morti adjudicatus est. Prius igitur suspensus est, tandem combustis intestinis ejus corpus truncatum, et in quatuor partes divisum. Partes[1] missæ sunt quatuor civitatibus majoribus Angliæ, et caput super palum fixum est Londoniæ, ad terrorem consimilium proditorum. Hæc audientes alii majores de Wallia se

Pacification of Wales. et sua prompte regi et ministris ejus quotidie reddiderunt. Et sic rex Angliæ juste et pacifice Walliam occupavit.

Explicit declaratio justitiæ regis Angliæ ad Walliam.

Aquitania et Normannia.

§ X. *Declaratio quomodo ducatus Aquitaniæ et Normanniæ est ad reges Angliæ devolutus.*

A.D. 1136. Sciendum est quod anno Domini millesimo c^mo^ xxxvj^o^, Willelmus, dux Aquitaniæ et comes Pictaviæ existens, ad Sanctum Jacobum peregre proficiscens, in die Parasceves obiit; sepultusque est in ecclesia Sancti Jacobi coram magno altari. Iste dux et comes, nullam habens prolem masculinam, reliquit post se duas filias, quarum primogenitam, Alienordem vel Alienorem nomine, in hereditate paterna integraliter

William, duke of Aquitaine, dying without male issue, leaves his daughter Eleanor heiress to Guienne and Poitou.

[1] *parte*, MS.

sibi statuit successuram, suosque instante morte adjuravit proceres, ut dictam primogenitam filiam suam juniori regi Francorum Ludowyco cum integro ducatu traderent in uxorem. Coronaverat enim Ludowycus rex Franciæ senior filium suum Ludowycum, similiter nomine, in regem, ipso adhuc superstite et regnante. Pater igitur, auditis his, misit filium suum prædictum Burdegalem, ut dictam puellam in uxorem duceret et ducatum acciperet. Antedictus [1] Francorum rex pater post nuptias has moritur infra mensem, scilicet anno Domini millesimo centesimo xxxvij°. Regnaverunt igitur simul hic rex et regina sine omni prole, usque ad annum Domini millesimum centesimum quinquagesinum secundum. Quo anno, probata inter eos consanguinitate, celebratum est divortium inter eos. Ac eodem anno Henricus, dux Normanniæ ac comes Andegaviæ, filius Matildis imperatricis ex viro suo secundo domino Galfrido comite Andegavensi, cognomento Plantageneth, ipsam Alienordem accepit matrimonialiter in uxorem. Hæc autem Matildis filia fuit Henrici primi regis Angliæ, qui fuit filius Willelmi conquestoris; ipsiusque submersis fratribus in redeundo de Normannia in portu de Depa, sola remansit, habens jus in regnum Angliæ in se et suis filiis secundum lineam descendentem. Iste Henricus, mortuo jam patre factus comes Andegaviæ et Cenomanniæ, et ex concessione matris adhuc viventis dux Normanniæ, ac per uxorem suam antedictam factus dux Aquitaniæ, audita morte Stephani regis Angliæ, qui obiit anno Domini millesimo c^mo^ liiij°, viii° kalendas Novembris, de consilio suorum, jubente matre sua transfretavit de Normannia in Angliam, et suscipitur a clero et populo, vij. idus Decembris ejusdem anni, cum gaudio maximo et honore. Dominica igitur ante Nativitatem Domini,

fol. 145.

She marries Louis VII. of France, A.D. 1137. by whom she has no issue.

They are divorced in 1152:

she marries Henry Plantagenet,

who becomes king of England.

[1] *antedictum*, MS.

quæ fuit xiiij. kalendas Januarii, apud Westmonasterium coronatus est a Theobaldo archiepiscopo Cantuariensi, et inungitur in regem, præsentibus archiepiscopis Angliæ, et Normanniæ episcopis ac proceribus, ætatis suæ xxij^{m} annum agens. Et sic tam sua quam uxoris suæ hæreditas est ad reges Angliæ devoluta.

Explicit declaratio juris Aquitaniæ et Normanniæ supradicta.

Justitia ad dominium Hiberniæ.

fol. 145*b*.

§ XI. *Declaratio quomodo dominium Hiberniæ est ad regem Angliæ devolutum.*

A.D. 1154. Nicholas Breakspear, of St. Albans:

Anno Domini millesimo c^{mo} liiij^{o} Nicholaus episcopus Albanensis, natione Anglicus de urbe Verolamiæ, quæ nunc dicitur urbs Sancti Albani, electus est in summum pontificem, et vocatus Adrianus iv. Hic factus est primo canonicus regularis in Provincia apud Sanctum Ruphum,[a] et ob nimiam religionem ab Eugenio papa factus est Romanæ ecclesiæ Cardinalis, et cito post factus est ab eodem legatus in Darmacia[b] pro verbi Dei prædicatione. In qua legatione gentem illam barbaram in lege Dei diligenter instruxit; Romamque reversus in papam sublimatur. Hic summus pontifex, anno Domini millesimo c^{mo} lv., concessit Henrico secundo regi Angliæ conquisitionem Hiberniæ. Cujus concessionis potestatem, causam, et modum in bulla sua ad regem directa exprimit in his verbis:—

his history:

he becomes pope Adrian IV.

A.D. 1155.

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[a] Nicholas Breakspear, afterwards Adrian iv., was probably educated in part in the monastery of St. Rufus at Avignon, removed to Valence in 1158; but the authors of *Gallia Christiana* (vol. xvi) do not hold that he was ever abbot there, as some have thought.

[b] *Danemarcia?* i.e. Denmark.

The bull "*Laudabiliter*," authorising the annexation of Ireland by Henry II.

"Adrianus servus servorum Dei carissimo in Christo "filio illustri regi Angliæ Henrico salutem et apos- "tolicam benedictionem:

"Laudabiliter[a] et satis fructuose de glorioso nomine in "terrenis, et æternæ felicitatis premiis[1] cumulando in "cœlis, tua magnificentia cogitat, dum ad dilatandos ecclesiæ "terminos et ad declarandum indoctis et rudibus Christianæ "fidei veritatem et vitiorum plantaria de agro Dominico "extirpanda, sicut Catholicus princeps intendis, et ad id "convenientius exequendum consilium apostolicæ sedis "exigis et favorem. In quo facto, quanto altiori consilio "et majori discretione procedis, tanto feliciorem progressum "te (præstante Domino) confidimus habiturum, eo quod ad "bonum exitum semper et finem valeant[2] pertingere qui "de arbore fidei et religionis amore principium acceperunt.[3] "Sane Hiberniam, et omnes insulas quibus sol justitiæ "Christus illuxit, et[4] documenta fidei Christianæ per- "ceperunt, ad jus beati Petri apostoli et sacrosanctæ "Romanæ ecclesiæ, quod tua etiam nobilitas recognoscit, "non est dubium pertinere. Unde tanto in eis libentius "plantationem fidei et germen Deo gratum inseruimus,[5] "quanto id a nobis in nostro[6] examine districtius per- "spicimus exigendum. Significasti siquidem nobis, fili in "Christo carissime, te Hiberniæ insulam, ad subdendum "illum populum legibus, et vitiorum plantaria inde extir- "panda, velle intrare, et de singulis domibus annuatim[7] "unius denarii beato Petro velle solvere pensionem, et "jura ecclesiarum illius terræ illibata et integra conservare. "Nos itaque pium et laudabile desiderium favore congruo "prosequentes, et petitioni tuæ benignum impendentes "assensum, gratum et acceptum habemus ut pro dilatandis "ecclesiæ terminis, pro vitiorum restringenda parte,[8] et cor- "rigendis moribus, et virtutibus inserendis, et pro Christianæ

Giraldus Cambrensis.

[1] *præmio*, Gir.
[2] *valeat*, MS.
[3] *soleant attingere, quæ de ardore fidei . . . . acceperunt*, Gir.
[4] *et quæ*, Gir.
[5] *inserimus*, Gir.
[6] *interno*, Gir.
[7] *annuam*, Gir.
[8] *restringendo decursu*, Gir.

[a] The bull "Laudabiliter" is given in the *Expugnatio Hiberniæ* of Giraldus Cambrensis (Rolls ed.), vol. v., p. 317. It is also in Rymer's *Fœdera* and Wilkins' *Concilia*.

" religionis augmento, insulam illam ingrediaris, et quæ ad
" honorem Dei et salutem terræ illius spectaverint exequaris,
" et illius terræ populus honorifice te suscipiat et sicut
" dominum venerentur[1]; jure nimirum ecclesiæ illibato et
" integro permanente, et salva Petro beato apostolo et
" sacrosanctæ ecclesiæ Romanæ de singulis domibus annua-
" tim[2] unius denarii pensione. Si ergo quod animo con-
" cepisti effectu duxeris prosequendum et complendum[3],
" stude gentem illam bonis moribus informare, et cogites,[4]
" tam per te, quam per illos quos adhuc[5] fide, verbo,
" idoneos, et vita esse prospexeris, ut decoretur ibi
" ecclesia, plantetur et crescat Christianæ fidei religio, et
" quæ ad honorem Dei et salutem pertinent[6] animarum
" taliter ordinentur, ut a Deo sempiternæ mercedis
" cursum[7] merearis, vel in terris gloriosum nomen valeas in
" sæculis obtinere."

The expedition is for a time delayed.

Rex igitur Henricus circa festum sancti Michaelis Wintoniæ parliamento de conquirenda Hibernia cum suis optimatibus tractavit. Quod quia matri ejus imperatrici non placuit, ad tempus aliud dilata est illa expeditio illo anno.

A.D. 1171.

Fifteen years later, messengers from Strongbow come to Henry II. at Argentan, offering to him the city of Dublin.

Transcursis igitur xv. annis, anno Domini MºCmºLXXIº rex ipse Henricus apud Argentomagum barones suos convocat, de profectione sua in Hiberniam tracta-turus. Supervenerunt huic tractatui nuncii comitis de Strogoyl, marescalli Angliæ, qui propter ejus singu-larem fortitudinem, præcipue in brachiis, dicebatur a populo Richard Strongbowe. Hujus terras propter offensam quandam rex acceperat in manu sua, et ipse exul in Hibernia morabatur. Hi nuncii obtulerunt regi ex parte ipsius comitis, pro pace sua habenda, civitatem Dubliniæ, cujus[8] duxerat filiam et hære-dem. Quo audito, rex eidem comiti restituit terras

Henry accepts the offer,

[1] *veneretur*, Gir.
[2] *annua*, Gir.
[3] *prosequente complendum*, Gir.
[4] *agas*, Gir.
[5] *ad hoc*, Gir.
[6] *pertinet*, MS.
[7] *cumulum consequi*, Gir.
[8] post *cujus*, "regis" excidisse videtur.

suas, planamque terram quam acceperat in Hibernia cum uxore libere concessit, constituens eum totius Hiberniæ senescallum. Mense igitur Augusto rex transivit de Normannia in Angliam, et coadunato pro tanta expeditione exercitu, in vigilia sancti Lucæ profecturus in Hiberniam navibus se commisit et feliciter applicans terram illam suo dominio sine notabili resistentia subjugavit. fol. 146*b*. Oct. 17. crosses to Ireland, and obtains the dominion of it with little difficulty.

Est autem juxta historiam Britonum advertendum, quod cum Arthurus, rex totius insulæ Anglicanæ, Hiberniam sibi subjugasset, captivato Gilmurio rege illius terræ, et principibus ceteris non valentibus ei resistere, sponte Arthuro se dederunt. Rex igitur Angliæ non tenetur [non] inniti concessione summi pontificis, nec tributum taxatum per eum ei reddere, quia potuit jure hæreditario terram vindicare. Nec submissio quam fecit Johannes rex Angliæ, qui regnavit in Anglia anno Domini millesimo cc^mo^ xiij^o^, et submisit regnum suum Romanæ curiæ pro se et successoribus suis, et singulis annis de qualibet domo tam Angliæ quam Hiberniæ denarium unum beato Petro promisit, quia coactus per interdictum et per regem Francorum, contra eum per Romanam curiam etiam provocatum, et rogatum ut regnum Angliæ invaderet. Barones insuper Angliæ, confederati cum rege Francorum, promiserunt sibi quod regnum Angliæ traderent filio suo Lodewyco. His periculis et angustiis per hostes tam domesticos quam extraneos volens ecclesiastica protectione muniri, procurante legato Pandulpho qui tunc in Anglia præsens erat, summisit regnum Angliæ summo pontifici in forma superius memorata. Galfr. Mon. ix., 10. The king of England need not found his claim to Ireland on a papal grant. The submission made by John to the Holy See was insincere.

Post hæc, anno Domini M^o^CC^mo^XLV^to^, regnante Henrico filio Johannis antedicti, ad consilium Lugdunense missi sunt nuncii pro rege de consilio prælatorum et comitum et baronum, viri videlicet nobiles, Hugo Bygot, Johannes filius Galfridi, Willelmus A.D. 1245. Under Henry III. a protest against the payment promised by his father was sent to the council of Lyons.

de Cantilupo, Philippus Basseth, dato eis advocato magistro Willelmo de Poywyk, ut isti submissioni et concessioni regis Johannis de censu annuo pro Anglia et Hibernia contradicerent; et quod de regni assensu non processerat, sed per archiepiscopum Cantuariensem vice totius regni fuerat reclamatum. Sed papa his auditis dixit, quod hoc negotium indiguit morosiori deliberatione quam tunc propter alia negotia potuit obtinere. Et sic mansit negotium in suspenso.

Quod possit et debeat revocari talis concessio patet ex articulo "De Jurejurand[o]," cap[itulo] "Intellecto," fol. 147. ubi papa sententiat ad regem Hungariæ, quod alienatio quæ est in præjudicium et contra honorem regni sui, confirmata etiam juramento, debet revocari.[a] Juramentum enim quod est in dampnum juris episcopalis potius est perjurium quam juramentum, ex articulo e ti[tulo] [xxiv], sicut est.[b]

The claim of the kings of England to the dominion of Ireland is indisputable.

Verumptamen juxta prædicta patet, quod rex Angliæ regnum Dubliniæ, cum urbe Waterfordiæ et omnibus suis firmitatibus, obtinuit ex dono Ricardi comitis de Strogoyl, hæredis regis Dubliniæ per uxorem. Et sic habens ingressum in insulam ad terras proprias, partem residuam vindicare potuit libere, jure belli. Et sic patet specialiter de Hibernia, quod jure duplici ad minus, vel triplici, rex Angliæ libere occupat terram illam. De Anglia vero est advertendum, quod quondam Romani imperatores subjugaverunt sibi et extorserunt tributum ab illa insula quæ nunc Anglia dicitur, Julio Cæsare primo terram intrante, ante nativitatem Christi xlvij. annis; et post eum sex ad minus imperatores Romani terram illam tributariam tenuerunt, et in ea fuerunt, scilicet Claudius, Severus, Caricius, Constantinus, Constantini filius

[a] Decretal. Greg. lib. II. tit. 24, cap. 33, "Intellecto . . . . quod charissimus in Christo filius noster Hungariæ rex."

[b] ib. tit. 24, cap. 27: "non juramenta sed perjuria potius sunt dicenda, quæ contra utilitatem ecclesiasticam attentantur."

Maximus, et Maximianus. Et, sicut quidam dicunt, adhuc duo post istos apud Britones regnaverunt, et tributum susceperunt, scilicet alius Severus, et unus alius Constantius. Ita quod apud istos regnaverunt Romani imperatores quadringentis et novem annis. Sed postea Britones imperium Romanorum contempserunt, nec censum[1] dederunt, nec illorum reges suscepe runt, sed libere apud semetipsos vixerunt, nihil dando cuicumque extrinseco undecumque. Hæc extracta sunt de libro sancti Germani[a] qui intitulatur "De origine Britonum." Absit quod moderni reges nostri permittant terram illam liberam submitti alicui extrinsecæ servituti.

S. Germanus "De Origine Britonum."

Explicit.

Justitia ad Scotiam.

§ XII. *De justitia regis Angliæ ad regnum Scotiæ.* fol. 147*b*.

Anno Domini millesimo ccc^mo^ primo episcopus[2] Bonefacius, per Scotos informatus, regi Angliæ literas suas direxit, asserens regnum Scotiæ ad jus Romanæ ecclesiæ pertinere, regemque Angliæ subjectionem ejus contra Deum et justitiam et in præjudicium sedis apostolicæ vendicare, rationes allegans subscriptas. Primo, quia cum Henricus pater regis istius auxilium obtinuisset in guerra sua contra Symonem de Monteforte a rege Scottorum Alexandro, ne hoc auxilium jure subjectionis cujuslibet aut debiti petitum aut præstitum putaretur, idem rex per literas suas patentes recognovit non ex debito recepisse sed ex gratia speciali. Item, ad coronationem hujus regis vocatus per literas, ut ei præsentiam suam amicabilem in

A.D. 1301. England's claim upon Scotland.

Rishanger (Rolls ed., 1865; p. 198).

Interference of Boniface VIII. in favour of the Scotch.

Arguments in his letter to Edward I.

Ratio prima.

[1] *sensum*, MS. | [2] prima manu *papa*.

[a] A mistake for "Gildæ," to whom the work that goes by the name of Nennius was commonly ascribed; see Nenn. *Hist. Brit.* capp. xvi–xxv.

tantis solempniis tanquam amicus exhiberet, non venit ex debito sed ex gratia speciali. Item, pro terris de Tyndale et Penreth in regno Angliæ positis, cum rex Scotiæ ad præsentiam regis Angliæ se personaliter contulisset, eidem fidelitatem impensurus pro eisdem, tantum in Anglia sitis, non ut rex Scotiæ nec pro regno Scotiæ fidelitatem eandem exhibuit, quia palam coram populo protestatum erat, quod pro regno Scotiæ fidelitatem aliquam regi Angliæ facere non debebat. Insuper, quod prædictus rex Alexander reliquit puellam hæredem, nomine Margaretam, neptem regis Angliæ, tunc minoris ætatis, cujus custodia non ad regem Angliæ velut ad dominum supremum pervenit, sed ad certos[1] ejusdem regni Scotiæ proceres ad hoc electos. Redarguit etiam dominus papa regem, eo quod post mortem dicti Alexandri regis Scotos, tanquam azephalos[a] et ducis suffragium non habentes, ipsos per vim sibi subjugavit et metum, in præjudicium et gravamen non modicum ecclesiæ Romanæ, adjiciens quod cum dominus papa officium legationis alicui committit exequendum in regno Angliæ, causa solutionis decimæ vel etiam pro quavis alia causa rationabili, et hujusmodi legatio literis et privilegio speciali dictæ apostolicæ sedis ad dictum regnum Scotiæ se non extendat, resistendum est et obstandum hujusmodi legationi, prout, tempore felicis recordationis Adriani, contigit evidenter. Nam legatus ipse ad præfatum regnum Scotiæ aliquatenus admissus non extitit, donec per literas apostolicas speciales sibi legationis officium fuit in eodem commissum. Item addidit, quod idem regnum per beati Petri apostoli venerandas reliquias, non sine superni dono muneris, conversum extitit ad fidei Catholicæ unitatem. Et qualiter, etiam antiquis temporibus, Eboracensis archiepiscopus qui tunc erat, mota per eum super jure metropolitano adversus prælatos Scotiæ quæstione, pro se nequiverit[2] sententiam obtinere. His propositis, movit regem dominus papa per literas suas, quod episcopos, abbates, electos, et omnes alios regni Scotiæ quos detinebat captivos in carcere libere abire permitteret, et quod officiales suos de regno suo de regno

Rishanger, 199.

The Holy See has never practically recognised the subjection of Scotland to England.

fol. 148.

[1] *cæteros*, Rishanger, male. | [2] *nequiverint*, MS.

[a] For 'acephalos,' headless.

Rishanger, 200.

Scotiæ memorato revocaret, quos in præjudicium, injuriam, grave scandalum fidelium populorum, et oppressionem justorum, in dicto regno statuerat et ordinaverat; ita quod acceptior et gratiosior fieret Deo, et favorem apostolicæ sedis in hoc sibi adquireret plenius. Et si in eodem regno Scotiæ vel aliqua ejus parte jus aliquod se habere assereret, per procuratores et nuncios suos ad hoc specialiter constitutos, cum omnibus juribus et munimentis hujusmodi negotium tangentibus, ad sedem apostolicam destinaret super præmissis, plene complementum justitiæ recepturus.

Let the king send envoys to Rome to treat of the matter, and he will receive full justice.

Rex apostolicis literis ex deliberato, apud Lincolniam convocato consilio pro jure suo declarando, literam hujus tenoris rescripsit: "Altissimus nostræ[1] scrinio memoriæ "indelebili stilo novit inscribi, reges[2] jure superioris et "directi dominii ab antiquissimis retro temporibus regno "Scotiæ et omnibus ipsius regibus in[3] temporalibus et "annexis eisdem præfuerunt, et ab eisdem pro regno Sco- "tiæ, et ejusdem proceribus[4] a quibus volebant, legalia "homagia receperunt, et fidelitatis debita juramenta. Nos, "juris et dominii possessionem continuantes pro tempore "nostro, eadem tam a rege Scotiæ recepimus quam a pro- "ceribus ipsius regni. Quinimmo tanta juris et dominii "prerogativa super regnum Scotiæ et ejusdem regem gau- "debant, quod regnum ipsum fidelibus suis conferebant. "Reges etiam ex justis causis amovebant, et constituerunt "sub se alios regnaturos. Quæ proculdubio notoria fuisse "et esse creduntur apud omnes, licet forsitan paternis "vestris auribus per pacis æmulos et rebellionis filios fuerat "falsa insinuatione suggestum. A quorum machinosis et "imaginariis figmentis ut vestræ sanctitatis oculus averta- "tur suppliciter quæsumus, et paternam clementiam et excel- "lentiam devotis affectibus exoramus,"[a] ut brevitatis causa, gestis anteriorum temporum salvis, quædam exempli

The king's reply.

Homage and fealty anciently done by Scottish kings to those of England.

fol. 148*b*.

[1] *vestræ*, Rish.

[2] *quod antecessores et progenitores nostri reges Angliæ*, Rish.

[3] Rish.; *et*, MS.

[4] Rish.; *precibus*, MS.

[a] A passage found in Rishanger and the other authorities, and occupying about a page, is here omitted; it traces back the subjection of Scotland to the times of Brutus and Locrine, and thence down to Edward the Elder.

Citation of precedents.

causa tangamus. "Edwardus senior dictus, filius Chifodi[1] "regis Angliæ, Scotorum, Cumbrorum, et Strege-Wallorum "reges tanquam superiori domino subjectos habuit et sub- "missos. Adelstanus rex Angliæ Constantinum regem "Scotorum sub rege alias sub se regnaturum constituit, "dicens gloriosius esse regem facere quam rex esse. Et "est in[2] memoria quod idem Adelstanus, intercedente sancto "Johanne de Beverlaco, quondam archiepiscopo Eboracensi, "Scotos ei rebellantes devicit. Qui gratias Deo devote

Rishanger, 202.

The sub-ordination of Scotland approved by miracle.

"agens, Deum exoravit, petens, ut interveniente beato "Johanne ei aliquod signum evidens ostenderetur, quo tam "succedentes quam præcedentes possent cognoscere, Scotos "jure subjugari regno Anglorum. Et videns quosdam sco- "pulos juxta quendam locum de Dunbare in Scotia præ- "mittere, extracto gladio de vagina percussit in silicem.[3] "Qui lapis ad ictum gladii, Dei virtute agente, ita cavatur "ut mensura possit[4] longitudini coaptari.[a] Et hujus rei "hactenus evidens exemplum et signum apparet, et in "Belvacensi ecclesia in legenda beati Johannis quasi sin- "gulis hebdomadis per annum ad laudem et honorem sancti "Johannis pro miraculo recitatur. Et de hoc extat celebris "memoria tam in Anglia quam in Scotia, usque in diem "præsentem. Item Constantinus rex Scotorum et Eugenius

A chain of historic proofs to the same effect down to William the Lion,

"rex Cumbrorum ad prædictum regem Angliæ Adelstanum, "post aliquam dissensionem inter eos habitam venientes, se "cum regnis suis eidem Adelstano [se] dederunt[5]; cujus "facti gratia filium Constantinum ipse Adelstanus de sacro "fonte suscepit. Item, Edredo regi Angliæ Scoti sine "bello se subdiderunt, et eidem regi Edredo tanquam "domino fidelitatem juraverunt. Item, cum Edgarus rex "Angliæ regem Scotorum Kynadium, et Cumbrorum Mal- "colynum, regesque plurimarum insularum aliosque quinque "regulos subjugasset, et remigando per fluvium de Dee[6]

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[1] *Alfredi*, Rish.
[2] *dignum*, Rish.
[3] *scilicem*, MS.
[4] *ulnæ possit*, Rish.
[5] *dedidere*, Rish.
[6] Rish.; *Hee*, MS.

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[a] The same story occurs among the "Alia Miracula" of St. John of Beverley, published in the Rolls edition of "Historians of the Church of York" (vol. I., p. 297). The compiler of this collection seems to have made it about A.D. 1170. (Canon Raine's Preface, p. lv.)

" in quadam navi prope proram sedisset, fertur ipsum dix-
" isse, successores suos posse gloriari se reges Anglorum
" esse, cum tanta honoris prærogativa fruerentur, quod sub-
" jectam habebant tot regum potentiam. Post dictum Ed- fol. 149.
" garum successive regnaverunt reges Angliæ, sanctus
" Edwardus martyr, Ethelredus frater ejus, Edmundus, dictus
" Yrensyd, filius Ethelredi, et Hiricius, qui eorum tempori-
" bus regnum Scotiæ in sua subjectione habuerunt, hoc
" dumtaxat excepto, quod anno xv° Hiricii prædicti idem
" Hiricius Scotiam rebellantem, expeditione illuc directa,
" regem Scotiæ parvo subegit negotio; substitutusque [1]
" est eidem prædictus Malcolmus. Quibus Haraldus filius
" Knuti, et Hardeknutus frater ejus unus post alium reges
" Angliæ successerunt, qui sibi sic regnantibus subjectionem
Rishanger, 203. " regni Scotiæ pacificam habuerunt. Item sanctus Edwardus
" rex Angliæ confessor regnum Scotiæ Malcolmo filio regis
" Cumbrorum de se dedit tenendum. Item Willelmus Bas-
" tardus rex Angliæ a Malcolmo rege Scotiæ tanquam a
" suo homine sibi subdito recepit homagium. Item Wil-
" lelmo Ruffo regi Angliæ prædictus Malcolmus rex Scoto-
" rum juramento fidelitatis subjectus fuit. Item prædictus
" Willelmus Duvenaldum de regno Scotiæ justis de causis
" amovit, et Dunecanum filium suum regno Scotiæ præfecit,
" et recepit fidelitatem ab ipso et juramentum, dictoque
" Dunecano dolose perempto, dictus rex Willelmus præfatum
" Duvenaldum, qui iterum regnum invaserat Scotiæ, amovit
" ab eodem, et Edgarum filium dicti Malcolmi regem
" Scotiæ constituit, et eidem regnum illud donavit. Cui
" successit Alexander filius Edgari, consensu regis Angliæ
" Henrici primi, fratris dicti Willelmi Rufi. Item Matildi
" imperatrici, filiæ et hæredi Henrici regis prædicti, David
" rex Scotorum fecit homagium. Item Willelmus rex Sco-
" torum pro regno Scotiæ, et David filius ejus, comites et
" barones regni Scotiæ, devenerunt homines Henrici filii
" regis Angliæ Henrici secundi, in crastino coronationis
" prædicti Henrici secundi, patre vivente, et fidelitatem ei
" juraverunt, salva fidelitate debita patri viventi. Anno
" vero xx° regni regis Henrici secundi prædicti, dictus
" Willelmus rex Scotorum rebellare incipiens venit in North-
" umbriam cum exercitu magno, et exercuit in populo

[1] *subditusque*, Rish.

" stragem magnam ; cui occurrentes milites comitatus Ebo-
" raci apud Alnewyk ipsum ceperunt, et dicto Henrico regi
fol. 149*b*. " Angliæ reddiderunt. Anno sequente, xv° kalendas Maii,
" idem rex Willelmus permissus est libere abire. Postea
" vero apud Eboracum anno eodem, vij. kalendas Septem-
" bris, idem Willelmus rex Scotorum, de consensu prælato-
" rum comitum et baronum, et aliorum magnatum regni
" Scotiæ, domino suo regi Angliæ Henrico, filio Matildis
" imperatricis prædictæ, suis literis patentibus cavisse nosci-
whose re- " tur, quod ipse et hæredes et successores sui reges Scotiæ,
cognition of Henry II. as " episcopi, abbates, comites et barones, et alii homines de
his liege " regno Scotiæ de quibus dominus rex Henricus voluerit,
lord " facient regi Angliæ homagium fidelitatem et liganciam,[1]
" ut ligio domino, contra omnem hominem. Item episcopi
" comites et barones conventionaverunt, ut verbis ejusdem
" conventionis utamur, domino regi Angliæ et Henrico filio Rishanger, 204.
" suo prædictis, quod si rex Scotiæ aliquo tempore a fide-
" litate regis Angliæ et conventione prædicta recederet, ipsi
" cum domino rege Angliæ tenebunt, sicut cum ligio do-
" mino suo, contra regem Scotiæ, quousque ad fidelitatem
was ap- " regis Angliæ redeat. Quam quidem compositionem felicis
proved by popeGregory " recordationis Gregorius papa nonus, in diversis scriptis
IX. " regibus Angliæ directis, mandavit firmiter observari, con-
" tinentibus etiam inter cætera, quod Willelmus et Alexander
" reges Scotiæ regibus Angliæ Johanni et Henrico ligium
" homagium et fidelitatem fecerunt, quæ tenentur succes-
" sores eorum, comites et barones regni Scotiæ, ipsis et
" suis successoribus exhibere. Et iterum, quod cum idem
" rex Scotiæ homo ligius sit ipsius Henrici regis Angliæ,
" et eidem præstitit fidelitatis juramentum, quod in ipsius
" regni et regis Angliæ detrimentum nihil debeat attemp-
and pope Clement " tare. Et papa Clemens, scribens Angliæ pro Johanne
writing on " episcopo Sancti Andreæ expulso ab episcopatu suo per
behalf of " regem Scotiæ, inter cætera rogavit quod Willelmum regem
the bishop of St. " Scotiæ moveret et induceret, et si necesse fuerit distric-
Andrew's. " tione regali, qua ei præminet, et concessa suæ regiæ
" celsitudini potestate compelleret, ut dicto episcopo omnem
" rancorem animi remitteret, et episcopatum suum eum
" habere permitteret. Et post conventionem prædictam, in
" ecclesia beati Petri Eboraci, coram prædictis regibus

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[1] *ligeamentum*, Rish.

" Angliæ et Scotiæ, et David fratre suo, et universo populo,
" episcopi, comites et barones, et milites de terra regni
" Scotiæ juraverunt domino regi Angliæ et Henrico filio
" suo et hæredibus eorum fidelitatem contra omnem homi- fol. 150.
" nem, sicut ligiis dominis suis. Et idem Willelmus rex The said William did homage also to Richard Cœur de Lion
" Scotiæ, ad mandatum Henrici regis prædicti, venit apud
" Norhamptonam ad parliamentum domini sui, adducens
" secum omnes episcopos, abbates et priores totius regni
" sui. Et venit etiam ad mandatum ejusdem regis in Nor-
" manniam. Et idem rex Willelmus, post decessum regis
" Henrici, veniens Cantuariam Ricardo regi Angliæ filio
" et hæredi dicti Henrici fecit homagium. Quo Ricardo
" viam universæ carnis ingresso, præfatus Willelmus
" Johanni regi Angliæ fratri et hæredi prædicti Ricardi
" extra civitatem Lincolniensem, in conspectu totius populi, and to John his brother.
" fecit homagium, et fidelitatem ei juravit super crucem
" Huberti tunc Cantuariensis archiepiscopi. Et eidem Jo-
" hanni domino suo concessit per cartam suam, quod Alex-
" andrum filium suum sicut hominem ligium suum maritaret,
" promittendo firmiter in carta eadem quod idem Willelmus
Rishanger, 205. " rex Scotiæ et Alexander filius suus Henrico filio Johannis
" regis Angliæ fidem et fidelitatem tenerent tanquam ligio
" domino suo contra omnes mortales. A quo quidem Wil-
" lelmo rege Scotiæ postmodum, pro eo quod desponderat
" filiam suam comiti Boloniæ, præter Johannis domini sui
" regis assensum, pro transgressione et temeraria præsumptione
" hujusmodi debitam satisfactionem suscepit.

" Item, Alexander rex Scotiæ sororius noster, regis Angliæ The late king Alexander did homage to our father and to us, after whose death, and that of the Maid of Norway, all the principal persons in Scotland solemnly recognised our right as their chief lord.
" Henrico patri nostro pro regno Scotiæ et postea nobis
" fecit homagium. Vacante deinde regno Scotiæ per mortem
" Alexandri regis illius, et subsequenter per mortem Mar-
" garetæ ejusdem regni Scotiæ reginæ et dominæ, proneptis
" nostræ, episcopi, abbates, priores, comites et barones,
" proceres, et ceteri nobiles et communitates totius regni
" Scotiæ, ad nos tanquam ad defensorem, ducem, aurigam,
" capitaneum, et dominum capitalem ejusdem regni sic
" vacantis gratis et spontanea voluntate accedentes, prout
" tenebantur de jure, jus nostrum, progenitorum et ante-
" cessorum nostrorum, ac possessionem superioritatis et
" directi dominii in regno eodem, et ipsius regni subjec-
" tionem, ex certa scientia, pure, simpliciter, et absolute
" recognoverunt. Et præstitis ab eis nobis, tanquam supe-

" riori et directo domino Scotiæ, debitis et consuetis fideli-
" tatis juramentis, ac civitatibus, burgis, villis, castris, et
" cæteris mansionibus ejusdem regni in manu nostra traditis,
fol. 150*b*. " ad custodiam ejusdem regni certos jure nostro regio
" officiales et ministros deputavimus. Quibus ipsi, tempore
" vacationis hujus concorditer fuerant obedientes, et inten-
The claimants to the succession appealed to us. " dentes regiis nostris præceptis et mandatis. Postmodum
" autem diversæ personæ, super successione in dictum reg-
" num Scotiæ jure hæreditario inter se contendentes, ad nos
" tanquam ad superiorem dominum regni Scotiæ accesserunt,
" petentes super successione regni prædicti per nos exhiberi
" justitiæ complementum, volentes et expresse consentientes
" coram nobis, tanquam coram superiori et directo domino,
" in omnibus ordinandis stare et obtemperare. Ac demum,
" judicialiter propositis et sufficienter auditis, rimatis, et
" examinatis, et diligenter intellectis partium juribus, fina-
We awarded the crown to John de Baliol, " liter in præsentia omnium prælatorum et nobilium quasi
" totius regni Scotiæ, et de voluntate et assensu expresso
" eorundem procedentes, Johannem de Balliolo debite præ-
" fecimus in regem Scotorum, quem tunc in successione
and the Scots accepted him as their king. " ejusdem regni hæredis jura invenimus habere potiora
" Qui quidem prælati, comites et barones, communitates,
" ac cæteri incolæ regni ipsius, sententiam nostram accep-
" taverunt, approbaverunt, et ipsum Johannem de mandato Rishanger, 206.
" nostro, virtute hujus judicii, in regem suum admiserunt,
" ac idem Johannes rex Scotiæ pro regno suo prædicto
He did homage and obeyed us as his superior lord, " nobis homagium debitum et consuetum fecit, et fidelitatis
" juramentum præstitit. Et extunc, tam in parliamentis
" quam in consiliis nostris, tanquam subditus noster sicut
" alii de regno nostro interfuit. Et nostri tanquam domini
" sui superioris beneplacitis et mandatis obediens et in-
" tendens extitit, quousque idem Johannes rex Scotiæ, et
until, as the result of a general conspiracy, the Scottish people revolted against us. " prælati, comites et barones, nobiles et communitates, ac
" cæteri incolæ majores ejusdem regni, ex præconcepta
" malitia et præventa ac præordinata proditione, communi-
" cato consilio cum tunc inimicis nostris capitalibus notoriis
" amicitias copularunt, ac pactiones, conspirationes, et con-
" jurationes in exhæredationem nostram et hæredum nostro-
" rum ac regni nostri, contra debitum homagium in crimen
" læsæ majestatis nequiter incidendo, fidelitatis juramentum
" inierunt cum eisdem. Verum cum præmissa relatione et
" fama publica ad aures nostras devenissent, volentes futuris

" periculis præcavere, quæ ex his et aliis possent nobis et
" regno nostro et regni nostri incolis verisimiliter prove-
" nire, pro assecuritate regni nostri, accessimus ad confinium fol. 151.
" regni utriusque pluries, mandantes eidem Johanni jam We proceeded to the border and invited king John to meet us.
" regi Scotiæ, ut ad certa loca in confinio prædicto ad nos
" accederet, super præmissis et aliis, assecurationis statum
" et tranquillitatem et pacem regni utriusque contingenti-
" bus, tractaturus. Qui spretis mandatis nostris, in sua
" persistens perfidia, ad bellicosos apparatus, cum episcopis,
" prælatis, comitibus, baronibus, regni Scotiæ, ac etiam Instead of which he invaded England and committed sundry ravages,
" aliis ex terris conductitiis, contra nos, regnum nostrum,
" et regni nostri incolas hostiliter se convertens accinxit,
" et ad hostiles aggressus et incursus procedens regnum
" nostrum invasit, et quasdam villas regni nostri Angliæ
" per se et suos deprædatus est, easque vastavit incendio;
" homines nostros interfecit; et nonnullis nautis nostris per
" eos peremptis naves hominum nostrorum regni Angliæ
" comburi fecit, et e vestigio aggredi.[1] Redditisque nobis
" homagio et fidelitate, tam pro se quam pro aliis quibus-
" cunque regni sui incolis, per litteras ejusdem regis verba
" offensionum exprimentes et inter alia verba diffidationis
" continentes, comitatus nostros Cumbriæ, Northumbriæ et carrying fire and sword into our northern counties.
" Westmerlandiæ regni nostri Angliæ, congregato exercitu
" ingenti, hostiliter per se et suos invasit, stragem innu-
" meram hominum nostrorum, incendia monasteriorum eccle-
" siarum et villarum inhumaniter perpetrando, et patriam
" undique depopulando, infantes in cunabulis, mulieres in
" puerperio decubantes, gladio trucidarunt. Et, quod au- Horrible outrages committed by his troops.
" ditu horrendum est, a nonnullis mulieribus mamillas
Rishanger, 207. " atrociter absciderunt. Parvos clericos primam tonsuram
" habentes, et grammaticam addiscentes, ad numerum cir-
" citer ducentorum in scolis existentes, obstructis hostiis
" scolarum igne supposito cremaverunt.

" Nos quoque cernentes tot dampna, opprobria, facinora,
" et injurias in exhæredationem nostram et destructionem
" populi nostri proditionaliter irrogari, nec valentes, ratione
" juramenti quo ad conservationem jurium coronæ regni Unable to overlook these things, and bound by our royal duty,
" nostri sumus astricti, præmissa facinora ulterius conce-
" lare, nec jura nostra relinquere indefensa, cum per leges

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[1] Sic Rish. Textus originalis habet—*fecit. Et e vestigio, redditis nobis homagio,* &c.; Rym. Fœd. I., pars 2,932.

" ipsum Johannem, tunc regem Scotiæ, gentem suam nobis
" subditam justificare non possemus, nec ipsum regnum
" Scotiæ, quod a longissimis temporibus, sicut superius
fol. 151*b*. " exprimimus, nobis et progenitoribus nostris feodale extitit
" in causis prædictis, contra dictum Johannem et gentem
" Scotorum vires potentiæ nostræ extendimus, prout de
we proceeded against the Scots as enemies, and traitors, " jure nobis licuit, et processimus contra ipsos tanquam
" hostes nostros et proditores. Subjecto itaque regno
" Scotiæ et jure proprietatis nostræ dictioni subacto,
" præfatus Johannes, quondam rex Scotiæ, ipsum regnum
and after reducing the king and the whole people to submission, " Scotiæ, quatenus de facto tenuit, sponte pure et absolute
" reddidit in manum nostram, proditiones et scelera memo-
" rata coram nobis et proceribus nostris publice recognos-
" cens. Quo peracto, præfati comites et barones, nobiles
" et communitates regni Scotiæ, quos ad pacem nostram
" regiam suscepimus, subsequenter homagia et fidelitates
" nobis tanquam immediato domino et proprio ejusdem
we now govern Scotland as our sovereign right entitles us to do. " regni Scotiæ nobis fecerunt et prestiterunt, ac etiam,
" redditis nobis ejusdem regni civitatibus, villis, castris,
" munitionibus, ac ceteris locis omnibus ad dictum regnum
" spectantibus, officiales nostros et ministros ad regimen
" ejusdem regni Scotiæ præfecimus jure nostro. Cumque
" jure pleni dominii in possessione ejusdem regni existere
" dinoscamur, non possumus nec debemus quin insolentiam
" subditorum nostrorum rebellium, si quos invenerimus,
" præminentia regia, prout expedire viderimus, reprimamus. Rishanger, 208.
" Quia vero ex præmissis et aliis constat evidenter, et
" notorium existit, quod prælibatum regnum Scotiæ tam
" ratione possessionis quam proprietatis ad nos pertinet
" pleno jure, nec quicquam fecerimus vel caverimus scripto
" vel facto, sicut nec possemus, per quæ juri aut possessioni
" prædictis debeat aliquid derogari, sanctitati vestræ humi-
" liter supplicamus, quatinus præmissa provida meditatione
" pensantes, ex illis vestrum motum animi dignemini
" informare, suggestionibus contrariis æmulorum in hac
" parte fidem nequaquam adhibendo. Quinimmo statum
" nostrum et jura regia supradicta habere velitis, si placet,
" promptis affectibus commendata," etc.

The English barons reply to the pope's concluding suggestion. Quantum vero ad hoc quod petivit papa, quod si rex Angliæ jus haberet in regno Scotiæ, vel in aliqua ejus parte, procuratores institutos mitteret, et fieret eis justitiæ complementum, rex per se noluit respondere, sed hæc

commisit comitibus aliisque terræ proceribus, qui super hoc domino papæ hujus tenoris literas rescripserunt.

" Sancta Romana mater[1] ecclesia, per cujus ministerium fol. 152.
" fides Catholica in suis actibus cum ea, ut firmiter
" credimus et tenemus, maturitate procedit, quod nulli
" præjudicare sed singulorum jura conservare velit illæsa.
" Sane, convocato nuper per serenissimum dominum nostrum
" Edwardum Dei gratia regem Angliæ illustrem parlia-
" mento apud Lincolniam generali, idem dominus noster
" quasdam literas apostolicas quas super certis negotiis
" conditionem et statum regni ex nostra parte receperat,
" in medio exhiberi ac seriose nobis fecit exponi. Quibus — They declare that
" auditis et diligentius intellectis, tam sensibus admiranda — the superiority of the kings of England over Scotland has always existed;
" quam hactenus inaudita in eis audivimus contineri.
" Scimus enim, pater sanctissime, et notorium in partibus
" nostris, ac nonnullis aliis ignotum non existit, quod a
" prima institutione regni Angliæ reges ejusdem regni, tam
Rishanger, 209. " temporibus Britonum quam Anglorum, superius et directum
" dominium regni Scotiæ habuerunt in possessione, vel
" capitanei superioritatis et recti dominii ipsius Scotiæ
" successivis temporibus extiterunt, nec ullis temporibus
" ipsum regnum in temporalibus pertinuit vel pertinet ad
" ecclesiam supradictam. Quinimmo idem regnum Scotiæ
" progenitoribus dicti regis nostri, regibus Angliæ, atque
" sibi, feodale extitit ab antiquo. Nec etiam reges Sco-
" torum et regnum aliis quam regibus Angliæ subfuerunt,
" vel subjici consueverunt, neque reges Angliæ super — that in this and all other temporal affairs the English kings are accountable to no human authority,
" juribus suis in regno prædicto, aut aliis suis temporalibus,
" coram aliquo judice ecclesiastico vel seculari, ex præ-
" eminentia status suæ regiæ dignitatis, et consuetudinis
" cunctis temporibus irrefragabiliter observatæ, responderunt
" aut respondere debebant. Unde, habito tractatu et deli-
" beratione diligenti super contentis in literis vestris
" memoratis, communis et unanimis omnium nostrorum et
" singulorum consensus fuit, est, et erit inconcusse, Deo
" propitio, in futurum, quod præfatus dominus noster rex
" super juribus regni Scotiæ aut aliis suis temporalibus
" nullatenus respondeat judicaliter coram vobis, nec judi- — and that the barons will not permit the king, even
" cium subeat quoquo modo aut jura sua prædicta in
" dubium quæstionis deducat, nec ad præsentiam vestram

[1] *jure*, Rish. An legendum, *Sancta Romana jure mater est ecclesia?*

he wished it, to plead the case at Rome.

" procuratores aut nuncios ad hoc mittat, præcipue cum
" præmissa cederent manifeste in exhæredationem coronæ
" regni Angliæ et regiæ dignitatis, ad [1] subversionem
" status ejusdem regni notoriam, necnon et in præjudicium
fol. 152*b*. " libertatis et consuetudinum et legum paternarum, ad
" quarum observationem et defensionem ex debito præstiti
" juramenti astringimur. Et quæ manutenebimus toto
" posse, totisque viribus cum Dei auxilio defendemus.
" Nec permittimus, aut aliqualiter permittemus, sicut nec
" possumus nec debemus, præmissa tam [2] insolita, indebita,
" præjudicialia, et alias inaudita prælibatum dominum
" nostrum regem, etiam si vellet, facere, seu modo quolibet
" attemptare. Quocirca sanctitati vestræ reverenter et
" humiliter supplicamus, quatinus eundem dominum nostrum
" regem, qui inter alios principes orbis terræ Catholicum
" se exhibet et Romanæ ecclesiæ devotum, jura sua et
" libertates, consuetudines, et leges prædictas absque
" diminutione et inquietudine pacifice possidere, ac illibata
" persistere benignius permittatis," etc.

Explicit.

Item de juris titulo regis Angliæ ad Scotiam, vide in novo registro Prioris Willelmi Curteys fol. . Et habetur etiam in thesauraria regis in Gallicis, cujus copiam Edwardus rex sub sigillo scaccarii sui misit diversis religiosis domibus Angliæ copiandam.

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[1] *ab*, MS. | [2] *jam*, MS.

EXCERPTA CANTABRIGIENSIA.

EXCERPTA CANTABRIGIENSIA.[a]

I.

Instrumentum de non prœjudicando cuidam judicio dato per Justitiarium de electione aldermanni de Bury.

(Gg. 4. 4. f. 342; Registrum Alphabeticum.)

In Dei nomine, Amen. Per præsens publicum instrumentum cunctis appareat evidenter, quod anno ejusdem ab incarnatione m°ccc^mo quinquagesimo primo, indictione quinta, secundum cursum et computationem ecclesiæ Anglicanæ, pontificatus sanctissimi in Christo patris et domini nostri domini Clementis, divina providentia papæ sexti, anno decimo, mense Octobri, die prima ejusdem mensis, in mei notarii publici infrascripti et testium subscriptorum præsentia, apud Sanctum Edmundum, in vestiario monasterii sancti Edmundi de Bury, ordinis sancti Benedicti, ad Romanam ecclesiam nullo medio pertinentis, constituti personaliter Johannes Osbern de Sancto Edmundo, Theobaldus de Denham de eadem, Ricardus Charman, Egidius Beneit, Thomas Draper, et Edmundus Barwe, de eadem, et alii quamplures homines villæ Sancti Edmundi, coram venerabili patre domino Willelmo abbate monasterii prædicti; et ibidem dictus Johannes Osbern recitavit et dixit coram domino Willelmo abbate prædicto, quod ipse Johannes et alii homines villæ Sancti Edmundi prædictæ elegerunt Johannem Berard, Theobaldum de Denham, et Johannem de Ewell, in aldermannum, prout moris est inter homines prædictos, ut dixit, et dictos electos ipse Johannes Osbern et alii homines prædicti præsentarunt domino abbati

A.D. 1351.

Election of an alderman for the town of Bury.

The townsmen present three men to the abbot according to custom.

[a] The six documents which follow, extracted from various MSS. in the public library at Cambridge, throw some light on the condition of things at Bury from the middle of the fourteenth to about the middle of the fifteenth century.

The abbot reads a recent judgment in virtue of which he might annul the election,

prædicto, et petiit nomine hominum prædictorum, quod dominus Willelmus abbas prædictus admitteret unum electorum in aldermannum. Dominus Willelmus abbas prædictus incontinenter recitavit quoddam judicium redditum in hac parte pro abbate et conventu prædictis coram justiciario domini regis Angliæ; et subsequenter dixit præfatus abbas dictis Johanni et Theobaldo, ac aliis hominibus dictæ villæ:—

but agrees to accept John Ewell, one of the three, as a matter of favour.

"Licet alias virtute dicti judicii deberetis de novo eligere "unum aldermannum, tamen nos volumus, pro bono pacis "inter nos et vos nutriendo, de gratia nostra speciali "Johannem de Ewell ad præsens in aldermannum admit-"tere; sed non intendimus judicio prædicto in hac parte reddito quovismodo præjudicare." Cui dicto et ordinationi dicti homines, ut mihi videbatur, pro tunc consenserunt. Et postea dominus abbas prædictus dixit talia verba in lingua materna: "Nos te Johannem de Ewell de gratia "nostra speciali in aldermannum villæ Sancti Edmundi "admittimus per præsentem admissionem; non intendimus "judicio justitiariorum in hac parte reddito quovismodo "præjudicare;" præsentibus discretis viris, domino Roberto de Bernham, rectore de Garboldesham, et magistro Johanne Bomond, rectore de Rougham, Norwicensis diocesis, testibus ad præmissa vocatis et rogatis.

John Ewell is admitted alderman, and sworn in, on these terms.

Post prædicta, eadem prima die mensis Octobris, anno indictione pontificatu prædictis, dictus Johannes de Ewell in aldermannum villæ Sancti Edmundi per dictum dominum Willelmum abbatem sic admissus, et hujusmodi admissioni, ut mihi videbatur, consentiens, statim post missam diei finitam juravit super magnum altare dicti monasterii, tactis sacrosanctis evangeliis, quod fideliter faceret officium aldermanni villæ Sancti Edmundi, domino Johanne de Snaylwelle, monacho et sacrista dicti monasterii ipsum Johannem de Ewell de singulis articulis in juramento aldermanni contentis onerante et ipso Johanne de Ewell jurante, et juramentum, ut prædicitur, præstante præsentibus viris religiosis fratribus Johanne de Stoke et Edmundo de Fuldon, monachis dicti monasterii, testibus ad juramenti præstationem vocatis et rogatis. Et ego Johannes dictus Brasiour de Eye etc.[a]

[a] The usual notarial attestation follows.

II.

Ces sount lez pointz et lez articles des diversez trespas et horriblez mesfaitz des gentz de la ville de Bury faitz au priour et covent illeoques dount il demaundent redressement solonc droit et reson.

(Gg. 4. 4. f. 344.)

Complaint of the prior and convent against the men of Bury; 1381.

Premierement se plainent les ditz priour et covent que le dymanche proscheyn, apres le feste de corpore Christi ja darrein passe, le aldermanne et lez vaillantz de la ville de Bury ovesque graunt multitude dez gentz rebeaux de la dite ville, moult malencolieusement a graunt haste bien matyn devaunt prime vindrent a certeinz personez del covent en lour esglise, demaundauntz lour aunciens privileges et munimentz queuz, a ceo qil disoent fausement, lour estoient toluz, par long temps gardez encontre lour gree de par le covent suisdit; et disoient que lors, Dieu mercyz, estoit le temps venuz que chescun purroit recoverer le soen et lours tortz redresser; par quoi, saunz autre delaier, par la lei que adonques regna, il voloient avoir de qant a eux apertint, la livere des chartres et privilegez avauntditz; ne de lore enavaunt sustenir ne voilent tiellez ne tantes extorcions. Et manacierent fierement, que sils neussent les ditz muniment en present, toutez lez communs vendroient la fertre et le vestiare desrobber, et a force ces et tout sa remanaunt tollir, et par aventure la vie ovesques, et que en cas que tiel chose aveinst, qil ne les poroient par nulle voie apaiser. Dont sestoient le dit covent tant afraiez, qil ne savoient quoi respondre ne que faire, mais tant prierent as gentz de la ville, qil se retindrent pur la reverence du jour tant que apres manger. A quel houre il vindrent arere meisme, lour peticion rehercantz et adjoustantz tort a tort, car par force et par paour de mort il constrainerent le dit covent de faire et ensealer une composicion ou une endenteur tresresme, la force qensuit continante. Cest assavoir, que deinz xl. jours apres qe Danz Esmon de Bramfelde, qi lors il clamierent por abbe, feust illeoques en paisible possession del abbacie, que le dit covent a tout lour pottir feroient instance devers luy, et qil aussi de lour partie uniement consentiroient, que toutez lez chartrez, munimentz, composiciouns,

who had insisted on the return of their charters and muniments forfeited in 1327, and exacted pledges.

statutz, droitz, privilegez, et leur franchisez, et toutez autres evidencez, apres la combustion del abbacie par juggement forfaitez et forjuggez as gentz de la dit ville, finalment et pur touz jours a eux rendroient, sanz jamais faire demande ne chalange en temps a venir. Et pur cestes loialment et fermement tenir, par extorcion et encountre lour gree granterent as ditz gentz de la ville un lour crois dor, un precieuse relique et juel, et un graunde chalice dor en gage, selonc lour demande; par tiellez covenances, que si lez ditz Danz Esmon et covent loialment et sanz mal engin toutes les chosez desuis escriptz acomplierent, que adonques les ditz jueux lour seroient [et] entierment restituz, et si par cas qil failleroient en achevir cez covenances deinz le temps suisdit, qil de tout les perdroient, ne jamais apres par aucun droit lez chalengeroient. Et outre ceo uncore, por cestes covenaunces fermement tenir por la partie du dit Danz Esmon, Thomas Halesworth offri de mettre en gage touz les terrez qil avoit en Bury, a mesme la condicion come desus est dit. Cestez mavaisez covenancez furent purparlez et ordinez en lour Gildhalle, par assent commun de tout la ville, escriptz et faitez en le vestiarie de abbeie de Bury, en la presence Robert de Heth, et ensealez desouz le seale le secresteyn dune part, et de souz le seal del aldermanne de lautre. Et por cestes evidencez et chartrez hastiement deliverer solonc lour demaunde, plusours furent assignez de veiller et de chercher et nuit et jour, por a lour volunte et enragie assez faire, mais tout fait il que leur estoient plusours chartrez et munimentz de par le dit covent liverez, ne pur kaunt il ne se voloient agreer tanque qil eussent veuz lour registrez, quellez lour furent baillez a lour voluntez lendemayn ensuant. Mais non obstantez ces chosez, le Marsdy proscheyn ensuaunt, vindrent certeinz gentz de la ville a graunt haste, entre queux estoient aucuns bienvoillantz al covent, com il lour sembloit; et si distrent et jurerent grantz sermentz, qil savoient bien de certein que en cas que le covent ne voillent en present aporter lour chartrez et jueux suisditz, que toute comunalte de la ville estoit ordine et arraie de tuer et piler toute labbeie; et cestoit verite, come il purra bien estre prove. Pur quoi le suppriour lours president, et le secresteyn, et autres moignez v. ou vj. pur paour de mort pristrent lour munimentz et jueux suisditz, et les porterent en le marchee,

et illeoques les deliverent a alderman et as autrez les pluis vaillantz de la dite ville, en presence de toute la multitude ; quellez chosez les ditz alderman et autres retindrent devers eux bien par xvj. semaignes, encountre la volunte du dit covent, et encountre le commaundement nostre sieur le roy, par sa proteccion illeoques proclamee, et aussint de Comte de Soiff',[1] qi Dieux assoile, en grant contempt du roy, et damage et disaise de lesglise. A quel jour, cest assavoir a la fyn des xvj. semaignes suisditz, par tres graunt instaunce du dit covent, le alderman e autres reporterent et deliverent les jueux suisditz, mais non pas lez munimentz tant al jour seint Sebestien, qestoit bien xiiij. semaignez et iiij. jours apres celle livere. A qel jour il reporterent les munimentz suisditz, et les deliverent al covent, hor pris un de qel le dit alderman sescuse par monsieur Thomas Morioux. Ore par cestes lon poit veoir apertement, que lez gentz de la ville suisdite sont encourruz la peine qest expresse en lacord faite le v. an del regne le roy Edward tiercz puis le Conquest, qest de record en le tresoree, en un bagge de blanc quir, et merche de une seate barbee ; por ceo que lez ditz gentz ont accroche et ataine encountre cele acord, chose qil ne deveroient.

Misdeeds of Geoffrey Denham.

Item Geffrey Denham emporta de Mildenhale le papir a priour Johan de Cantabrige, ensemblement ovesques son seale, et lez retint par long temps devers lui, encountre le volente de covent suisdit, en quil papir le dit priour avoit escript touiez lez evidencez de ses dettes et de sez dettours, quel papir a este depuis cele hure si defectiz en plusours leus, que le covent sez freres no poert evidentement estre ensensez qoi il paieront ou quoil demanderont. Et aussi le dit Geffrei se claima destre executour au dit priour John, qi Dieux assoile, par quele auctorite il elonguia et dona a un de Mildenhale un riche porthos del esglise. Et uncore le dit Geffrey retient devers lui deus chivalx bons, un que estoit au dit priour, et lautre qest al aumoisner, a grant damage desdit esglise.

Peril of John Gosforth.

Item, le Samedy apres le feste de corpore Christi, R. Sad ovesques sa route maudite vint en laumoisnerie, querantz et cerchantz Danz John de Gosford, lors aumoisnere, pur lui tuer, fortement lui maneceantz ; u il fierent moult de mal, debrisantz escrivis et armoroillez ; et manacerent

[1] Lat. *Suffolchiæ*.

fierment a T. Claver son servaunt illoques, que il lui couperoient sa teste sil [1] ne lour feroit avoir son mestre; mais a graunt paine il leur fist paisere pur un marc.

Item mesme cel jour, la femme Henry de Lacford, par abettement de son mary, vint a le secristeyn a graunt instance et manace, pur avoir livere dez certeinz biens mis en gage queux le dit secresteyn avoit en gard pur un certein summe dargent quel le dit Henry devoit a John de Bury; et pur paour de mort il lez delivere.

Other outrages.

Item mesme le jour, John Cely, charpentier, Reginald soutere, et la femme Bric le charpenter, vindrent en lesglise en labbeie et en la ville entre le compaigniez mauditz qi leurs y estoient enquerantz danz John de Gosford lours aumoisner, et tant come en eux estoiet procurent la mort du dit Danz John. Et puis apres, le dit John Cely, ovesques la route, vint a lez grangez du dit aumoisnere cruelement cerchantz et manaceantz un servaunt illoques, John Wadyngfeld, pur lui tuer. Et y fierent moult de mal, debrisauntz huis et fenestrez et aultres necessariez; et dilloques sen a-la [2] a Rougham, u il fist encore pluis malement, en prejudice et damage del esglise.

III.

Collatio scolarum de Beklys.

(Ff. 2. 29. f. 47.)

A.D. 1396. Grant of the schools at Beccles to Master Reginald, during the chamberlain's pleasure.

Universis Christi fidelibus ad quos præsentes literæ pervenerint, Willelmus Bray, camerarius monasterii sancti Edmundi de Bury, salutem in Domino sempiternam. Noverit universitas vestra, quod cum collatio scolarum villæ de Beclys pertineat ad officium camerarii qui pro tempore fuerit, ex consuetudine antiqua laudabili pariter et approbata, regimen dictarum scolarum plene conferimus magistro Reginaldo lectori capellano, ad effectum quod dictus magister Reginaldus easdem scolas bene et debite regat et occupet in sua propria persona. Ita sane quod nullus alius, cujuscumque status vel gradus fuerit, præsumat ibidem scolas tenere quovismodo, sub pœna quam intendimus irrogare contra

[1] *il*, MS. [2] sc. *la route*.

præsentem concessionem nostram temere violantes. Revocamus insuper et adnullamus omnes alias commissiones, cuicumque alteri personæ per nos vel aliquem prædecessorum nostrorum ante hæc tempora collatas seu factas per præsentes. In cujus rei testimonium has literas nostras patentes sigilli nostri appensione munimus, præsentibus . . . . , diutius quam nobis aut successoribus nostris placuerit minime valituras. Datum apud Bury, primo die mensis Junii, anno regni regis Ricardi secundi post Conquestum decimo nono.

IV.

Visitatio Thomæ de Arundell archiepiscopi.

(Ff. 2. 29, p. 37.)

A.D. 1400. Archbishop Arundell Sept. 15. visits Ely,

Anno Domini M^lo^CCCC^mo^ et anno regni regis Henrici post Conquestum quarti secundo, venerabilis pater et dominus dominus Thomas de Arundell, archiepiscopus Cantuariæ, visitavit diocesim Eliensem, qui in crastino Exaltationis Sanctæ Crucis accessit ad canonicos de Bernewell, ibidem visitationem suam incipiendo. Qui etiam duobus diebus tunc proximo sequentibus visitavit universitatem Cantabregiæ et alios dictæ dioceseos; deinde divertebat ad monasterium Eliense, continuando visitationem suam prædictam. Quo cum pervenisset, comperit inter cætera priorem ibidem minus canonice aut debite in statum suum electum esse, et idcirco electionem suam cum consensu episcopi et conventus loci prædicti infirmavit et adnullavit. Sicque tandem dictus prior sponte cessit, et submisit se in alto et basso dispositioni et ordinationi domini Cantuariæ prædicti, qui ex bona deliberatione, cum consensu conventus, statuit et ordinavit quod dictus prior ad terminum vitæ suæ haberet unum capellanum de conventu ibidem per electionem suam, et etiam manerium de Wadeleye, valens per annum xx^ti^ li., et x. li. annuatim pro cameraria sua, cum una camera honesta infra monasterium pro se et capellano suo ac famulis; et omni die, utrum moretur ibidem seu in manerio suo

and settles the affairs of the monastery there.

prædicto, servietur eidem honeste in cibo et potu de plenis corrodiis quatuor monachorum. Et postea dictus dominus Cantuariæ, ad denominationem præfati quondam prioris et totius loci ipsius conventus, quasi instinctu Spiritus Sancti electum, præfecit in priorem ibidem dominum abbatem de Walden, quondam monachum et sacristam loci prædicti.

Then he proceeds towards Norwich.

Quibus, ut præfertur, gratiose ibidem ad honorem Dei et religionis dispositis et ordinatis, transtulit se comminus dictus dominus Cantuariæ versus Norwicum, pro tractatu et concordia faciendo inter dominum episcopum priorem et conventum ibidem.

At Mildenhall a deputation from St. Edmundsbury meets him; he graciously accepts their gift.

Et audito quod prima nocte in itinere suo prædicto apud Mildenhale pernoctaret, prior noster, sacrista, et cellerarius occurrerunt ei ad villam prædictam. Qui, ut brevitas temporis permisit, præmiserunt ei illuc unum exennium, ut in avena, fæno, pane, vino et cervisia, carnibus multonum, cuniculis, et volatilibus diversis; quod quidem exennium officiales ejus domino suo ignorante, recipere non audebant. Sed cum in adventu suo universa prædicta bene et decenter præsentiæ suæ exhibita fuissent et oblata, multum animose et gratanter recepit et acceptavit, omni corde suo regratiando domino priori, et pro eo præcipue quod eidem illuc occurrebat, hilarem et bonum vultum coram omnibus exhibendo. Nec tamen, ut sperabamus, in manerio pernoctavit, sed in vicaria villæ prædictæ; et audita ibidem missa, in crastino jejunus recessit.

At Norwich he reconciles the bishop and the monks.

Qui cum Norwicum pervenisset, receptus est ab episcopo, priore et conventu, et tota civitate cum processione sollempni, ductus in ecclesiam cathedralem Sanctæ Trinitatis; jacens tamen et commorans pro tempore moræ suæ ibidem inter fratres Carmelitas ad expensas suas proprias. Quo quidem percunctante causam adventus sui, et auditis hinc inde causis et altercationibus discordiæ et perturbationis inter episcopum et priorem et conventum ibidem, super certas calumpnias et consuetudines diu et flebiliter inter

partes prædictos ad grave et intollerabile dampnum et expensas partis utriusque continuatas, tandem, divina gratia exuberante, per bonam mediationem suam et consilio discretorum eidem assistentium, sopita est omnis malitia, et causa rancoris et discordiæ, quæ fomitem discriminis et divisionis animorum inter partes prædictos sedulo ministrabat, et sic reddita est pax ecclesiæ, unitas et concordia patri et filiis, civibus et subjectis laus et exultatio.

His autem omnibus, ut prædictum est, ad honorem Dei, ecclesiæ unitatem, et animarum consolationem per eundem venerabilem patrem gratiose in pace confirmatis, divertit iter suum usque Walsyngham, ubi comperit priorem loci pluribus et diversis defectibus præter sanam conscientiam multipliciter irretitum. Ac ipsum, prout debuit, inde conveniens, justis de causis decrevit ipsum a prioratu suo necessarie fore amovendum. Qui quidem prior statim se humiliter submisit gratiæ, voluntati, et ordinationi suo. Quo facto, dictus dominus Cantuariæ suscepit eum sub obedientia sua, et ipsum ab obedientia diocesani et prioris loci prædicti ad terminum vitæ suæ totaliter exemit, subjiciendo eundem obedientiæ et jurisdictioni solius domini Cantuariensis, quicunque fuerit. Disposuit etiam et ordinavit, quod idem quondam prior capiet annuatim ad terminum vitæ suæ xl. marcas de priore et conventu loci prædicti pro sustentatione sua et famulorum suorum. Et insuper injunxit conventui prædicto, quatinus citius quo possent procederent ad electionem futuri prioris, ne, quod absit, ex defectu pastoris grex ibi Christo militans luporum morsibus exponeretur, et bona ecclesiæ suæ discretius et salubrius ad honorem Dei conservarentur.

At Walsingham he removed the prior.

Et quasi laudabiliter jam diceret dictus dominus, omnia ad honorem Dei consummata sunt, valefaciendo personis et loco clandestine iter suum arripuit, Londoniam tendens. Sed venit sibi in mentem, nescio quo spiritu ductus, accedere ad Sanctum Edmundum,

On his way to London, he suddenly resolves to visit Bury.

quamvis prius apud Mildenhal domino priori diceret hoc se non posse facere. Et ecce subito, primo die Octobris, tempore prandii, venerunt officiales cum carriagio suo in villa, disponentes et ordinantes pro pernoctatione domini sui in eadem. Et contigit tunc, prout Deus voluit, dominum abbatem præsentem interesse. Quo audito, quasi ex inopinato casu turbati fuimus, et multi attoniti, qualiter et quomodo archiepiscopum reciperemus ad beneplacitum suum, et salvis exemptionibus per summos pontifices et reges Angliæ monasterio nostro contra archiepiscopos Cantuariæ indultis et concessis. Super quo facto diversi diversa sapiebant; et quia post dominum regem non erat tunc major aut potentior eo in regno Angliæ, multo magis verebamur offendere dominationem ejus.

How the Archbishop was received at Bury.

Quidam enim volebant recipere eum cum processione sollempni, asserentes hoc non derogare exemptionibus aut privilegiis nostris. Quidam vero sentiebant contrarium, timentes quod, si hoc fieret, quodammodo subjiceremus nos sibi per tale obsequium indebitum, et tunc non discreparemus ab aliis qui sunt obedientiales et subjecti eidem alibi in regno Angliæ. Cumque diu inter hæc hæsitaretur, et non constabat de aliqua hujusmodi processione alicui archiepiscopo Cantuariæ ante hæc moderna tempora umquam [fuisse] exhibita, tandem salubriori et saniori potiti concilio, decretum erat quod dominus abbas cum sacrista et cellerario eidem obviaret super viam, priusquam ad villam deveniret, et sic per absentiam abbatis, cum ipso præsentialiter exeuntis, excusati videremur de hujusmodi processione facienda. Et ita factum est. Nam dominus abbas et dominus de Moubray, cum officiariis prædictis, eidem archiepiscopo occurrerunt inter Thetford et Ingham, ipsum honorifice ducentes usque in cimiterium, ad magnas valvas ecclesiæ; quæ tunc clausæ erant, pro eo quod non esset processio. Cui navem ecclesiæ ingresso occurrit dominus prior et totus conventus, sine processione aut campanarum pulsa-

tione, ipsum humiliter salutantes, et pro multiplicibus beneficiis et auxiliis nobis et ecclesiæ nostræ sæpius per dominationem suam exhibitis et impensis sibi regratiantes. Et sic progrediebatur per medium chori usque magnum altare et feretrum sancti Edmundi. Qui visis et consideratis jocalibus, super dictum feretrum exeuntibus, multum in his delectabatur. Deinde transiit in palatium, cum domino abbate potaturus, et postea rediit in chorum, ibidem expectans toto tempore vesperarum, stans in stallo abbatis inferiori; et juxta ipsum stetit dominus abbas, et cum ipso prædictus dominus le Moubray. Finita vero principali collecta, more solito dedit episcopalem benedictionem super assistentes, et sic terminatis vesperis per navem ecclesiæ digressus est in villa ad hospitium suum, non obstante quod dominus abbas, in primo accursu suo, rogavit eum ut in palatio suo, vel alibi ubi sibi placeret infra monasterium, hospitari dignaretur.

The archbishop hears and says mass; visits the relics; dines with the abbot;

Qui summo mane diei Dominicæ tunc proximo succedentis audivit duas missas in capella reliquiarum, et ipso celebrante tertiam. Postea audivit alias duas. Tunc denique accesserunt ad ipsum dominus abbas et prior, ducentes eum ad interulam sancti Edmundi. Qua reverenter visa, et oblatione facta, transierunt cum ipso per cimiterium magnum in capellam sancti Andreæ; deinde in vineam; et sic redeundo per totam infirmariam, aulam et cameram prioris invisere decrevit. Tandem per claustrum regressus venit in refectorium; et sic, circa undecim de campana, intravit palatium. Quem dominus abbas ibidem, cum domino Comite Suffolchiæ et omnibus eorum famulis, laute et egregie ipso die convivavit, in tantum quod clerici et armigeri ipsius domini Cantuariæ dixerunt se non vidisse dominum suum lætiorem aut jocundiorem, quando comedebat cum aliquo domino per totum annum præcedentem. Quo quidem convivio in gaudio

et lætitia sic honorifice completo, mutatis mutandis in secretiori camera abbatis ad equitaturam suam necessariis, et gustato vino, recessit versus Novum Marcatum, concomitantibus sibi dominis abbate, comite Suffolchiæ, Moubray, priore, sacrista, cellerario, et aliis usque Rysby, in magna populi multitudine. Et ibidem resalutantes se adinvicem remeavit unusquisque ad propria.

and rides away towards Newmarket.

Nam hæc præscripta modulo meo duxi memoriæ commendare, ut sic discant et sciant posteri nostri, qualiter in eventu se habere debeant erga archiepiscopos Cantuariæ, ad monasterium nostrum in consimili casu divertere volentes.

V.

Contentio inter monasterium S. Edmundi et episcopum Eliensem.

(Ff. 2. 29 ; f. 81.)

A.D. 1424. After the settlement of the long dispute with Christ Church, Canterbury, a similar quarrel breaks out with Bishop Fordham of Ely.

Expedita denique debitoque fine pacificata et plene sopita tota lite et controversiæ materia inter ecclesias sancti regis Edmundi et Christi Cantuariæ, quæ jam per centum lx. annos et amplius dolenter incaluerant, prout in processu inde confecto cuilibet intuenti plane liquere poterit, quonam motus instinctu nescio, anno tunc proximo sequenti mirabiliter exagitatus excussit se de quiete reverendus pater dominus Johannes Fordham, tunc episcopus Elyensis, et apposuit vexare ac multipliciter inquietare dictum dominum abbatem modo et forma consimilibus quibus Cantuariensis, super videlicet returno brevium, et aliis libertatibus et regaliis in villa dicti episcopi infra libertatem Sancti Edmundi existentibus, contra jus ipsius abbatis, in publicam enervationem et manifestam exhæredationem libertatis suæ prædictæ. Et hanc injuriam extortivam eo citius et animosius erga ipsum abbatem tunc aggredi æstimandus est jam dictus episcopus, quo

Aided by sheriff Ramsay, of Suffolk, he contrives that the

[per] amicitiam cordialem pariter et auxilium cujusdam Radulphi Rameseye, tunc vicecomitis Suffolchiæ, cujus filius in obsequio dicti episcopi moram traxit familiarem, ad præconceptum propositum suum se sperabat facilius aut felicius posse devenire. Nihilominus tamen idem abbas continue et de comitatu in comitatum petebat ab eodem vicecomite returna omnium brevium in villis dicti episcopi contiguis sibi et ministris suis, prout semper tunc usque, sicut de recordo patet, ipse idem Radulphus ac omnes et singuli vicecomites comitatus prædicti præcessores ejus sine interruptione quavis debite et laudabiliter facere consuerunt. Et quamvis sæpius super isto per dies et tempora certis [1] vicibus pulsatus et requisitus esset, nunquam tamen plene adquiescere voluit, quam sæpe nihilominus ficte se promisit ad vota pariturum, quamquam semper usque in finem vicecomitatus sui dictum promissum suum adimplere recusavit; proh dolor! de promisso verecundari, ut deceret generosum, minime verens, sed dicto episcopo medio tempore returna fecit.

returns to writs in vills belonging to Ely situated within St. Edmund franchise, shall be made to him.

Quocirca idem abbas, ex tam diutina temporis prolixitate et juris carentia expressam suæ libertatis exhæredationem præ foribus adesse conspiciens, ac immensum ecclesiæ suæ dampnum penitus imminere, statuit et super præmissis finaliter proposuit, dominum dominum episcopum plenius convenire. Et adhibito super his cum suis consilio perutili, decretum erat per eos, ut duo juris-periti ex parte ipsius abbatis præfatum dominum episcopum honestiori et meliori modo quo possent inde ipsum convenirent, humiliter deprecando, ut ab illatis injuriis et vexationibus indebitis, atque ante hæc tempora penitus inauditis, omnino desisteret, seu alias, eidem placeret per bonam deliberationem signare certum diem, quo per discretum con-

To stop these encroachments, Abbot Cratfield proposes a meeting with the bishop.

[1] *certatis*, MS.

silium utriusque partis amicabiliter super præmissis tractatum haberent, ut vel sic per bonam et discretam examinationem evidentiarum et munimentorum partium prædictarum, lenius et sine expensis gravioribus, ad concordiam debitam possent devenire.

The bishop at first consents, but finds an excuse to put off the meeting.

Quod quidem factum cum primitus eidem episcopo per juris-peritos fuisset inculcatum, bene sibi placuit, ut dixit, in tantum quod diem et locum assignavit. Sed dolenter, in brevi post, inutili motus consilio omnino a dicto promisso resilivit, visitationem suæ diocesis causam suæ excusationis in hac parte debitam proponens et allegans, ad ipsum, ut speratur, finem, quatinus interim tam possessionem sic extortam et indebitam, quam juris ecclesiæ sancti Edmundi interruptionem et ejus exhæredationem manifestam præoccupare et dampnabiliter continuare videretur.

The sheriff is removed, and is succeeded by Oliver le Gros.

Inter hæc enim, prout firme creditur, cooperante glorioso rege Edmundo pro sui juris salvatione, contigit dictum vicecomitem, licet invitum, a loco præposituræ suæ subito removeri, ut videlicet,[1] amoto servo infideli, ad honorem Dei et sanctorum ejus ei succederet servus Deum timens, zelo justitiæ ductus et fidelis, Oliverus Le Groos, vicecomes comitatus prædicti. Qui quidem Oliverus, adepto vicecomitatus sui onere, et plane præcognoscens actus et facta prædecessoris sui, minus bene incepta et deterius continuata, cupiens etiam secundum Deum et conscientiam in agendis via regia procedere, nec volens, sicut fidelis minister, ad dexteram vel ad sinistram proterve declinare, primo quidem dictum abbatem rogaturus adiit, sciscitans et ab ipso petens de plena veritate juris ecclesiæ suæ de sancto Edmundo clarius informari, et qualiter in eventu de sana conscientia facere posset aut deberet. Cui cum idem abbas libertatem ecclesiæ suæ prædictæ cum ejus continuata semper possessione

[1] *videt*, MS.

plenius intimasset, dictus Oliverus vicecomes, continuatam possessionem, prout ei clare monstrabatur, corde perpendens, et illam violare timens et nolens, zelo justitiæ ductus et motus, ex proprio capite dictum episcopum adiit inde locuturus, ipsum requirens et petens, quatinus amore justitiæ et æquitatis, ad honorem Dei et ecclesiarum utriusque, pro bono pacis ad hoc condescendens, vellet ut certi dies et locus inter ipsum et abbatem prædictum præfigi possent, modo et forma prælocutis, aut alias ministris abbatis returnaret indistincte, sicut semper primitus communis usus se habebat. Quam quidem petitionem idem episcopus vix et cum magna difficultate tandem concessit, eidem vicecomiti fideliter promittens, quod citius quo cum abbate loqueretur, istam materiam cum eo communicaret, ad finem quo ipsorum mutuo consensu pariter et assensu per bonam deliberationem diem certum præfigerent pro tractatu inde habendo, citra festum sancti Johannis Baptistæ tunc proxime sequens, anno videlicet regni regis Henrici quarti xj°. Et sic in brevi post idem episcopus assignavit diem Lunæ ante festum sancti Barnabæ tunc proximo sequentem, ex causa prædicta London tenenda.

The new sheriff induces the bishop to fix time and place anew for a meeting with the abbot.

A.D. 1410.

Ad quem quidem diem cum idem episcopus et abbas ex bona deliberatione præsentialiter adessent, idem episcopus quasi per primam septimanam detinuit, nolens se exhibere in tractatu prædicto, quamvis per abbatem et suos ad hoc requisitus esset, et non obstante quod toto tempore parliamenti præcedentis, fere per medium anni, inter evidentias regis apud Westmonasterium et in Turri, pro suis evidentiis perquirendis et obtinendis, per clericos loci et officiales suos ad magnos sumptus et expensas solempne et regale scrutinium effectualiter peregisset. Sed tandem, ad assiduam et importunam instantiam consilii abbatis indies et sæpius propulsatus, vix saltem, verecundia

Obstructive tactics of the bishop.

et tædio ruboris suffusus, signavit diem et locum ubi consilium suum cum consilio abbatis tractarent de præmissis. Quo tamen per certos dies pro parte sua et jure, tamen pro returno brevium, allocationibus libertatum et aliis regaliis magis verbaliter quam realiter minus evidenter vendicatis, taliter qualiter calumpniam suam exprimissent, prout sciverunt, quamvis minus debite, responsum est per consilium abbatis plene et seriatim ad singula, ac clare et evidenter declaratum pro jure suo de returno brevium, a tempore sancti Edwardi continue possesso, et prout dilucide patet in recordo de temporibus regum Henrici, Edwardi, Edwardi, Edwardi, Ricardi secundi, et domini Henrici quarti regis nunc, necnon de allocationibus et aliis libertatibus diversis et franchesiis hucusque laudabiliter continuatis, bene et clare exhibitis. Quibus auditis et intellectis pars adversa, quasi de debito responso et possessione sufficienti confusa et attonita, pro parte sua vel jure noluerunt amplius exhibere nec ulterius declarare. Sed quia, ut apparuit, caruerunt materia super quam querelam suam debite fundarent, responderunt se debitum scrutinium nondum perfecisse; et sic, quasi ex defectu debitæ responsionis, petierunt inducias melius avisandi, dicentes se velle melius et deliberatius evidentias suas perscrutari contra diem alterum, ad quem diem dixerunt et promiserunt se pro parte sua clarius exhibituros et ostensuros. Obtulit etiam abbas dicto episcopo, quatinus, quoscunque duos justitiarios eligere vellet, ad dissidendum et terminandum inter eos super præmissis, se velle ipsorum laudum et arbitrium finaliter ratum habere et gratum. Sed episcopus hoc omnino renuit et recusavit, et protelatus est dies ex mutuo consensu partium usque in diem Veneris post festum Corporis Christi ex tunc proximo sequentem, in eodem loco, Londonia, eo tamen pacto quod neutra pars se medio tempore

Counsel on both sides meet and argue.

The bishop's counsel ask time for further inquiry.

The case is adjourned, but without prejudice.

intromitteret de hujusmodi regalibus executionibus in prædictis villis episcopi, sed solus vicecomes Suffolch.

Idem etiam episcopus palam et expresse excepit, dixit, et asseruit, se nullo modo tractare seu intromittere de villa de Lakynghethe, quæ sola pertinet ad portionem prioris Eliensis, sed de villis suis tantum. Et ideo in dicta villa de Lakynghethe, remanet plena executio libertatis senescallo ipsius abbatis, prout semper fecit. Cui quidem vicecomiti, mutuo assensu partium exinde directum est breve regis in hæc verba: "Henricus Dei "gratia rex Angliæ et Franciæ et dominus Hiberniæ "vicecomiti Suffolch salutem. Cum quædam lites, dis- "sensiones et debatæ,[a] inter venerabilem patrem Johan- "nem episcopum Eliensem ex una parte, et dilectum "nobis in Christo abbatem monasterii sancti Edmundi "ex parte altera, super quibusdam libertatibus fran- "chesiis et privilegiis per partes prædictas separatim "vendicatis, infra procinctum maneriorum villarum et "feodorum prædicti episcopi, infra procinctum octo hun- "dredorum et dimidii ipsius abbatis, ut asserit, existen- "tium, motæ sunt graviter et subortæ, prout veraciter "informamur, Nos, qui tam ecclesiæ Eliensis quam "monasterii prædicti patronus sumus et fundator, vo- "lentes ipsarum indempnitati et salvationi ex regio "favore gratiose prospicere, ne hujusmodi dissensionibus "ecclesiæ et partes prædictæ, contra pium propositum "fundationis earundem, nimiis fatigentur expensis, nec, "quod absit, destructionis subjaceant periculis, aut du- "biis litium eventibus se exponant; et quia partes præ- "dictæ, ut intelleximus, sunt concordatæ ad essendum "Londoniæ, die Veneris proxima post festum Corporis "Christi proximo futurum, ad tractandum et per Dei "gratiam concordandum, si poterint, per avisamentum "consiliorum suorum super dissensionibus et debatis su- "pradictis, tibi de assensu partium prædictarum præci-

Royal writ to the sheriff of Suffolk.

The king, as founder both of Ely and Bury, wills that all dispute about the writs shall cease, pending the meeting that has been arranged.

[a] Ducange gives 'Debatum, controversia', but has no such word as 'debata,' sing. f.

" pimus, firmiter injungentes, quod libertates, franchesias
" et privilegia prædicta, quæ jam in debata existunt, per
" ipsos episcopum vel abbatem vendicata, ac proficua inde
" provenientia quæcunque, usque diem Veneris prædic-
" tum ad commodum partis jus obtinentis in ea parte
" leves, custodias, et conserves, ac executiones brevium
" nostrorum interim infra prædictos procinctus manerio-
" rum, villarum, et feodorum prædicti episcopi, infra pro-
" cinctum octo hundredorum et dimidii ipsius abbatis,
" ut asseritur, existentium, habeas et exerceas in forma
" prædicta. Nolumus tamen quod eidem episcopo vel
" abbati seu eorum alteri, aut eorum ecclesiis sive suc-
" cessoribus, dampnum vel præjudicium de libertatibus,
" franchesiis, et privilegiis supradictis, seu de aliquo
" eorundem, prætextu præsentis mandati nostri vel exe-
" cutionis ejusdem inferatur, nec aliqua possessio sive
" jus nobis, successoribus, aut hæredibus nostris, sed
" tantummodo illi seu illis partium prædictarum jus in
" hac parte habentibus, vel habere debentibus, colore
" ejusdem mandati nostri aut executionis ejusdem ali-
" qualiter adjudicetur, sive in consequentiam trahatur
" nec quod tu, elapso die prædicto, de præmissis in
" aliquo te intromittas. Teste meipso apud Westmona-
" sterium primo die Julii anno regni nostri xj°."

A.D. 1410. The meeting is held; the proofs produced for Bury are far stronger than those for Ely.

Ad quos quidem diem et locum, termino renobito,[a] tam idem episcopus quam abbas cum consilio suo præsentes affuerunt. Et cum ipsi de consilio abbatis quoad returna brevium, regis Henrici tertii plura et diversa brevia in villa dicti episcopi continuata, simul cum quampluribus brevibus in numero excessivo de temporibus regum Edwardi primi, Edwardi secundi, et Edwardi tertii post conquestum, ac regis Ricardi secundi, et Henrici quarti regis nunc, pro jure suo exhibuissent singillatim, illi de consilio episcopi protulerunt duo brevia tantum sibi returnata in villis prædictis, quæ nunquam prius ostenderunt, de tempore

[a] *renobito* has no meaning; but the MS. is clear, and I cannot suggest an alteration.

videlicet dicti regis Henrici tertii; brevia tamen ejusdem regis pro parte abbatis antiquiora fuerunt et multo plura in numero. Deinde exhibuerunt pauca alia brevia Edwardi secundi et Edwardi tertii, nunc et nunc abbati per vices furtim subrepta, sed non vicesimum ad corresponsionem brevium abbatis. De toto autem tempore regis Ricardi secundi, abbas continue habuit omnia returna in villis prædictis sine interruptione, sicut alibi infra libertatem suam de sancto Edmundo, quia illi nullum ostenderunt. Post plura vero verba et altercationes super istis brevibus per consilia prædicta hinc inde ventilata, protulerunt etiam illi de consilio episcopi certa amerciamenta in villis prædictis, sibi in scaccario allocata, de itineribus duorum justiciariorum itinerantium, temporibus regum Henrici tertii et Edwardi secundi præscriptorum Deinde paucas allocationes de viridi cera contingentes in villis prædictis ostenderunt pro parte sua. Sed abbas pro parte sua in centuplo plura et meliora ibidem exhibuit, de quibus pars episcopi nimis contentabatur.

Counsel on both sides agree to an adjournment.

Cum autem in his et super his partes prædictæ per certos dies hinc et inde pro jure partium diu disputarent, nec in his ad debitum finem, salvo jure partium, pro tunc, ut eis videbatur, possent devenire, mutuo utriusque consilii consensu decreverunt negotium differre, et iterum protelare in statu quo tunc, usque in diem Lunæ post festum Trinitatis in anno futuro apud Cantebrege. Ad quod quidem factum prædicti domini episcopus et abbas realem suum assensum gratanter præbuerunt; et super isto fine, ut pro tunc, directum erat breve regis vicecomiti Suffolchiæ in forma primi brevis, ut ipse medio tempore in villis prædictis occupet et respondeat pro his quæ legem regni concernunt, usque ad diem prædictum.

Conference renewed; the bishop's counsel

Ad quem diem primo ipsi de consilio abbatis petierunt, quatinus pacifice et sine interruptione epis-

appeal to a charter of Edgar.

copi aut suorum gaudere et habere possent returna omnium brevium in villis et feodis ipsius episcopi infra libertatem sancti Edmundi consistentibus, necnon omnia jura regalia et omnes libertates, dignitates, et forisfacturas ad coronam regis pertinentes, sicut plane per cartas sancti Edwardi et Henrici regis primi ad ultimum diem Londoniæ eisdem intimatum fuit, et sicut hactenus semper habere et gaudere consuerunt, tam in dictis villis et feodis quam alibi ubicunque infra libertatem suam prædictam. Ad quod ex parte episcopi responsum erat, quod carta episcopi, videlicet carta nuper Edgari regis, longe anterior et antiquior est cartis abbatis, cujus generalium verborum virtute idem episcopus et omnes præcessores ejus semper habuerunt, ut dicunt, in villis et feodis suis prædictis returna omnium brevium et libertates prædictas; quamquam hoc non sit verum, cum in tota exhibitione evidentiarum suarum nunquam de omni tempore regis Henrici tertii nisi tantum duo brevia protulerunt. Cumque hinc inde per dies et tempora super his per consilia prædicta diu altercatum esset, petitum erat pro parte episcopi, ut ipse et successores sui in villis et feodis suis prædictis

Claim and counter-claim.

haberent returna brevium et omnes alias libertates, absque impedimento aut interruptione abbatis vel successorum suorum; quæ quidem indebita et incircumspecta petitio per consilium abbatis omnino denegata et repudiata fuit. Quo audito, ipsi de consilio episcopi graviter attoniti, consensu præhabito, obtulerunt quod episcopus sumptibus et expensis suis appropriaret unam ecclesiam valoris xx. li. vel xl.

An offer made and withdrawn;

marcarum ad opus ejudsdem abbatis, eo tamen pacto quod idem abbas et successores sui pacifice sinerent ipsum episcopum et successores suos uti et habere omnes libertates prædictas in villis suis et feodis. Et dum ipsi de consilio abbatis super isto oblato ipsum abbatem consulerent, ut justum erat, cum redi-

rent petentes quam securitatem episcopus faceret de oblato[1] suo fideliter perficiendo, statim resilientes sententiam suam mutaverunt, et a primo oblato suo totaliter dedecorose recesserunt. Quo comperto ipsi de consilio abbatis, ipsorum inconstantiam præ foribus perspicientes, et de indebito responso non modice perturbati, dixerunt et protestati sunt expresse, se nolle amplius aut ulterius cum eis tractare in materia prælibata; et sic infecto negotio ab invicem recesserunt. the conferences broken off.

Volens tamen abbas animum episcopi et propositum scire et experiri, ad hospitium suum inter fratres prædicatores tandem declinavit, ipsum inde affectuosius locuturus, offerens etiam se eidem episcopo, et dicens quod non staret per ipsum abbatem quin per gratiam Dei, si idem episcopus vellet, bonum finem sortirentur. Et cum diu sic per magnum tempus mutuo inter se de materia communicarent, abbas obtulit episcopo, quod si infra certum tempus debite faceret unam ecclesiam valoris prælocuti expensis ipsius episcopi ad opus suum appropriari, tunc concederet et omnia et singula in villis suis prædictis et feodis, prius per consilium suum petita, pacifice gaudere sibi et successoribus suis episcopis in perpetuum. Sed episcopus hoc omnino renuit et recusavit. Et sic valefacientes invicem ab alterutro sunt divisi, ad propria remeantes. Rogavit tamen abbas ipsum in recessu suo, quatinus adhuc pro honore Dei et sanctorum ejus, usque festum sancti Johannis Baptistæ tunc proximo sequens, de ista materia plenius et consultius pro utriusque ecclesiarum suarum pace et quiete avisare et deliberare vellet, ne in suo defectu, quod absit, in vulgo populari occasio malignandi aut obloquendi quomodolibet pullulare videretur, in eventu promittens se interim pro parte sua omnia sustinere Further overtures made by the abbot, and rejected.

[1] *obbato* MS.

et inviolabiliter observare in forma præscripta, per se et suos ubicunque. Quo quidem requestu per ipsum episcopum minime observato, omni festinatione qua potuit impetravit breve regium, præcipiens vicecomiti Suffolchiæ quod de omnibus brevibus in villis suis prædictis contingentibus ballivis suis returna faceret. Quod factum cum auribus abbatis intonuisset, multum inde doluit, utpote de eo quod episcopus idem de pacifica seu finali concordia, ut speravit, se disponere non curasset. Et videns se fraudulenter inde delusum, absque moræ diffugio impetravit et obtinuit breve *originale*, breve *sicut alias*, et breve *sicut pluries* eidem vicecomiti, ut senescallo libertatis suæ omnium brevium in villis dicti episcopi contingentium plena returna faceret, prout idem vicecomes et omnes præcessores sui, vicecomites Suffolchiæ, antiquitus et semper hucusque facere consuerunt. Cujus quidem primi brevis tenor sequitur in hæc verba :—

Writs of opposite tenor are obtained by the parties.

Copy of writ to the sheriff obtained by the abbot.

Henricus Dei gratia rex Angliæ et Franciæ et dominus Hiberniæ, vicecomiti nostro Suffolchiæ salutem. Cum per cartas progenitorum nostrorum quondam regum Angliæ, inter cæteras libertates dilectis nobis in Christo abbati et conventui de Bury Sancti Edmundi concessas, concessum sit eisdem quod ipsi et eorum successores, in perpetuum habeant octo hundreda sua et dimidium in comitatu tuo Suffolchiæ, cum omnibus libertatibus, dignitatibus, et forisfacturis ad coronam regis pertinentibus ; Nos, quod cartas illas per cartam nostram confirmaverimus, et insuper concesserimus eisdem abbati et conventui, quod licet ipsi vel eorum prædecessores aliqua vel aliquibus libertatum in dictis cartis contentarum minus plene usi fuerint, ipsi tamen et eorum successores libertatibus illis et earum qualibet plene gaudeant et utantur, prout in dicta carta confirmationis plenius continetur ; Ac jam ex parte ipsorum abbatis et conventus nobis sit ostensum, quod licet ipsi et eorum præcessores, virtute verborum prædictorum generalium, habuerunt omnia returna omnium brevium nostrorum et antecessorum nostrorum, tam videlicet de summonitionibus scaccarii nostri quam eorundem progenitorum nostrorum infra prædicta

octo hundreda sua et dimidium, homines et tenentes tam suos quam aliorum quorumcunque infra eadem octo hundreda sua et dimidium commorantes tangentia, et executiones ac attachiamenta eorundem brevium et summonitionum de dicto scaccariio nostro per ballivos et ministros suos semper hactenus, a tempore confectionis cartarum et confirmationis ac concessionis prædictarum, facere consueverunt, tamen nichilominus hujusmodi returna omnium brevium nostrorum et summonitionum de scaccariio nostro prædicto eisdem abbati et conventui et eorum ballivis ac ministris prædictis jam de novo facere recusasti, et ballivos ac ministros illos, quominus executiones et attachiamenta eorundem brevium nostrorum et summonitionum de dicto scaccariio nostro facere possint, multipliciter impedivisti, hujusmodi returna brevium nostrorum et summonitionum de scaccario prædicto aliis quam præfatis abbati et conventui ac eorum ballivis et ministris, infra dicta octo hundreda sua et dimidium exsequenda, jam noviter habere fecisti, in ipsorum abbatis et conventus præjudicium, et ecclesiæ suæ sancti Edmundi exhæredationis periculum manifestum: Et quia eisdem abbati et conventui, super libertatibus quibus virtute cartarum progenitorum nostrorum prædictarum et nostrarum rationabiliter usi sunt, nolumus præjudicari, tibi præcipimus, quod, si ita est, tunc eisdem abbati et conventui ac eorundem ballivis et ministris returna omnium brevium nostrorum et summonitionum de scaccario nostro, homines et tenentes tam suos quam aliorum quorumcunque infra dicta octo hundreda sua et dimidium commorantes tangentia, prout hactenus vigore cartarum et confirmationis prædictarum rationabiliter fieri consuevit, habere facias, ipsos aut ballivos seu ministros suos super executionibus et attachiamentis eorundem brevium et summonitionum, contra tenorem earundem cartarum et confirmationis, non molestans in aliquo sive gravans. Teste meipso apud Westmonasterium xij. die Junii anno regni nostri xiij°.

You have infringed the ancient privilege of the abbot and convent, and returned our writs for execution to others.

We therefore command you, if it is so, to return all our writs in future requiring execution within the Bury franchise, to the abbot and convent.

Deinde sequitur breve *sicut alias* istius tenoris: Usque tibi præcipimus, sicut alias præcipimus, quod, si ita est, tunc eisdem abbati et conventui, ac eorum ballivis et ministris, returna omnium brevium nostrorum et summonitionum de scaccario nostro, homines et tenentes tam suos quam aliorum

A.D. 1412. Another writ to the same effect.

quorumcunque infra dicta octo hundreda sua et dimidium commorantes tangentia, prout hactenus vigore cartarum et confirmationis prædictarum rationabiliter fieri consuevit, habere facias, ipsos aut ballivos seu ministros suos super executionibus et attachiamentis eorundem brevium et summonitionum, contra tenorem earundem cartarum et confirmationis prædictarum, non molestans in aliquo sive gravans, vel causam nobis significes quare mandato nostro, alias inde tibi directo, parere noluisti vel non debuisti. Teste meipso apud Westmonasterium xxj° die Junii anno regni nostri xiij°.

After a time the bishop sets up a new claim in Kersey,

Processu vero temporis, in villa de Kerseye, idem episcopus calumpniatus est certa terras et tenementa esse et teneri de feodo suo, ubi nec ipse nec aliquis episcopus Eliensis perantea umquam vendicavit vel habuit aliquod feodum aut interesse in villa prædicta, sicut per patriam Clare protestatur; sed modo clamat omnes libertates et omnes executiones earum in eadem per ballivos et ministros suos fieri et exequi, sicut in cæteris villis suis prædictis. Et quo hanc querelam suam præfato abbati animosius et validius minus debite deforciaret, dominam comitissam Cantiæ, cui totius villæ dominium, ut de jure dotis suæ, plene pertinere dinoscitur, per sinistras suggestiones et indebita fomenta secum attraxit, et querelam suam querelam comitissæ fecit; ut hii duo junctis viribus contra abbatem fortius dimicarent. Et in tantum per ipsorum consilia elaboratum est, quod Robertus de Clyfton, tunc vicecomes Suffolchiæ, ipsius episcopi promissis circumventus, et donis fatue obcæcatus, nullum returnum brevium in dicta villa contingentium senescallo libertatis sancti Edmundi exhibere voluit, sed omnino facere recusavit, quominus idem abbas per senescallum suum prædictum debitam executionem mandatorum regis ibidem exequi et perficere potuit, prout omnes precessores ejus semper hactenus a tempore

in which he is aided by the Countess of Kent,

and Robert de Clyfton, the then sheriff.

totius præcedentis memoriæ, ut de jure ecclesiæ suæ, continue et absque interruptione facere consueverunt, sicut de recordo plane patet in pluribus curiis domini regis. Nec fuit a seculo auditum, quod ante hæc moderna tempora alicujus officiarius vel minister in dicta villa pro aliqua executione facienda se in ullo intromisit preterquam soli ministri ipsius abbatis et prædecessorum ejus. Nam sæpe ocularitér cernitur, quod qui parvi et exilis commodi occasione, cæca captus cupidine, alienum jus sibi totaliter attrahere et injuste præoccupare nititur, Dei justo judicio a toto penitus labitur et frustratur, quod eidem episcopo, meritis sui martiris Edmundi hanc injuriam injuste patientis, Deus concedat, qui sine fine vivit et regnat justus judex. Amen.

A.D. 1415. In the reign of Henry V., his brother, Thomas Bedford, then Earl of Dorset, tries to settle the dispute.

Sicque ab illo die, pausante dicta controversia, sub litis discrimine usque videlicet in annum domini regis Henrici quinti tertium.[1] Quo anno audiens et videns Christianissimus et serenissimus dominus Thomas Beuford, tunc Comes Dorsetiæ, tantam turbationem et discordiam inter ecclesias prædictas, dolensque sic inutiliter bona ecclesiæ vastari et, expendi, Spiritus Sancti instinctu salubriter permotus, ob intimum Dei honorem et ecclesiarum prædictarum tranquillitatem et quietem perpetuam, benevole et devote in propria persona sua dictum Eliensem episcopum adiit, ipsum rogaturus, quatinus pro bono pacis utriusque partis vires diligenter apponeret cum effectu, ut adhuc ejus contemplatione et reverentia tempus limitaretur et dies, in quibus effectualem tractatum haberent super discordiis et litibus inter ecclesias præhabitis, asserens et sperans inde firmiter, ad honorem Dei et sanctorum ejus, optabilem et efficacem finem posse devenire. Cujus rogatum et requestum idem episcopus ad votum benigne annuit

[1] subaudi "res agebatur," vel tale quid.

A meeting arranged, but the bishop fails to keep his appointment.

signans eidem domino diem Londoniæ, in xv. Trinitatis tunc proximo futuræ. Ad quos quidem locum et diem prædictus dominus comes cum consilio abbatis præsens affuit. Sed dictus episcopus et qui erant de consilio suo totaliter defaltam incurrerunt, non verentes primam sponsionem, ex ore ipsius episcopi tanto domino vivæ vocis oraculo peroratam, ex suo tantum defectu penitus obfuscari.

June 18. Death of abbot Cratfield; election of William Exeter.

Labentibus sic inde non pluribus diebus, quod dolendum est, in festo sanctorum Marci et Marcelliani idem abbas viam universæ carnis ingreditur, et sic sopitur ista controversia pro tempore etc., quousque reverendus pater W. Excetre in abbatem et pastorem dictæ ecclesiæ sancti Edmundi canonice substitutus est. Qui quidem abbas in primo creationis suæ anno eundem dominum episcopum obnixe rogavit, quatinus modum et formam inter ipsum episcopum et serenissimum dominum dominum Comitem Dorsetiæ in tempore præcessoris abbatis Deo commendati continuare et prosequi vellet cum effectu. Quod idem episcopus gratanter spopondit, asserens se multum et ex omni corde pacem et concordiam inter ecclesias affectare. Et sic ibidem convenerunt, quod Johannes Haneford, capitalis justitiarius in banco regis, necnon Ricardus Norton, capitalis justitiarius in communi banco, et Willelmus Lodyngton, justitiarius ibidem, per consilium partium de plenis evidentiis partis utriusque clare informati, secundum rationis et juris exigentias, in conscientiis suis super discordiis, litibus, et controversiis prædictis finale decretum proferrent cum effectu citra octabas sancti Johannis Baptistæ ex tunc proximo sequentis. Super quibus præfati tres justitiarii, certis diebus et temporibus, per jurisperitos utriusque partis de plenis evidentiis dictarum ecclesiarum plenius informati, promiserunt se secundum Deum et sanam conscientiam in materia prædicta fideliter et efficaciter debitam pro viribus apponere diligentiam, et secundum quod eis Deus inspirationem et gratiam ministraret,

The new abbot and the bishop agree that three of the king's judges shall take the dispute in hand.

non habito respectu aut favore ad aliquam partem, talem partibus inde relationem referre, qualem crederent Deo et sanctis ejus intime complacere, et dictarum ecclesiarum statui et perpetuæ paci fore profuturam Et sic quievit ista materia usque ad festum Pentecostes anno regni regis Henrici vi^to^.

The matter rests for a long time.

A.D. 1418.

The Duke of Bedford, while regent of the kingdom, visits Bury.

Quo quidem festo accessit ad sanctum et gloriosum regem Edmundum, cum omni reverentia nominandus, excellentissimus princeps et dominus dux Bedford, tunc per ipsum regem locum-tenens constitutus et rector in toto regno Angliæ. In cujus moræ tempore relatum fuit eidem domino et duci per generosos patriæ de discordia et lite per tempora non modica inter ecclesias de Ely et Sancti Edmundi, quæ de patronatu et fundatione regis existunt, ad graves et excessivas necnon inutiles expensas dolenter dependentibus. Qui graviter inde tulit, et habita penes se matura deliberatione pro determinatione hujus litis et discordiæ proprio et mero motu literas suas per Oliverum Groos armigerum episcopo Eliensi direxit in hæc verba:—

There he is informed of the dispute, and resolves if possible to end it.

Letter of the duke of Bedford to bishop Fordham.

Reverent piere en Dieu nostre tres cher et tres bien ame; Nous vous saluons souvent. Et pur coe que nous avons entendu quil ya estee de long temps passez, et encors est, certein plee pendaunt dentre vous pur la droit de vostre esglise d'Ely et nostre tres cher et bien ame en Dieu labbe de Bury, pur la droit de sesglise de Bury, a tres grand vexacion et coustagez de chescun partie: Si nous, desirantz affectuousement de tout nostre coer pur la bien et eayse de lune esglise come de lautre, nommement qils sont de fundacion de mon soverein seignur le roy, et que nous savons de veritee que ce luy serroit tres grand pleisir, que bone fin et conclusion se pourreient prendre en la dit matiere, vourriens voluntiers que mesme la matiere purroit estre mys en la determinacion de treulx justices, que sont indifferencz, et que nont estee retunz devaunt ces hourez ove vous ne ovec le dit abbe, si come le plee estoit que nadgaires fuit moenez dentre vous et le priour d'Ely. Et sur vous prions que donner vueillez foy et ferme creaunce a nostre ame esquier Oliver Gros, portour dycestez, et par luy nous signifier plenement vestre volunte en la matiere avaunt dit.

The bishop's answer; he is most anxious for a settlement.

Tres noble et tres puissant seignur, tres humble recommendacion devaunt mys, ovec toutez honures et reverences. Plaise a vostre tres noble seignurie entendre, que jay recu voz tres nobles lettres a moy deliverez par mon tres cher amy Oliver Groos, et bien entendu ce que le dit Oliver mad declarez par bouche de par vostre dit seignurie, touchant le plee entre mon honurable amy labbe de Bury et moy. Sur quoy plaise a vostre excellente noblesse savoir, que mon desir est, et toutz dis a este, que bonn acorde purroit estre entre nous et nos esglises, et touz jours serra prest, par toutes voiez et meyens resonables, que bonne fin soit faite en la matiere avaunt dite. En merciant a vostre dite excellence, de ce que a ycelle plest prendre si tendrement la dite matiere a couer, pur la bien et tranquillite de nous et de noz esglisez avauntditz. Suppliaunt a vostre hautesse si humblement come ieo puisse de vostre graciouse continaunce en celle partie, tres noble et tres puissant seignur, jeo prie etc. Escript a Dounham[a] le viij. jour de Juyn.

The duke's gracious reply.

Reverent piere en Dieu, nostre tres cher et bien ame: Nous vous saluons souvent, et vous signifions que nous avons veuz voz lettres a nous de present envoiez, sur la response de certainez noz lettres et credence a vous envoiez par devaunt, en la matiere pendant en debate dentre vous et nostre tres cher en Dieu labbe de Bury, pur le droit de voz esglisez. Et par ycelles voz lettres entendu avons, coment vostre desir est et tout dis a este, que bonne acorde porroit estre dentre vous et le dit abbe et voz surdictes esglisez, et que tousjours vous serrez prest par toutes voiez [et] meiens resonablez, que bonne acorde soit faite en la matiere suisdicte. Et sur ce vous nous remerciez que nous preignons si tendrement la dite matiere a coer, pur la bien et tranquillite de vous et de le dit abbe et voz dictes esglisez. Sur quoy, reverent piere en Dieu, savoir vueillez que nous ne desirons soulement la bonne acorde en la dite matiere a cause de bien et tranquillite de les dictes esglises, car ainsi est chescun bonne Christien tenuz a desirer, mais par tant que mon soverein seignur le roy est fundour de mesmes les esglisez, et qil nous a commys la governaunce dycest son roialme en sabsence et aussi pur nostre nestee

[a] Of the palace of the bishops of Ely at Downham, $2\frac{1}{2}$ miles from Ely there are still considerable remains.

nous semble que nous purreons bien desirer la bonne acorde de la dite matiere. Et par tant que vous soiez enclinez a la bonne acorde et conclusion de mesme la matiere, il nous semble que coe serroit bon et moien resonable, qelle fuisse mys en la determinacion dacuns sagez hommes sufficiauntement apris de la loey, que sont indifferentz a chescun partie, et que nont [estee] retenuz ovec vous ne ovec le dit abbe deuaunt ces houriez. A quel si vous vueillez consentier nous prendrons a pleiser, et vous vourroiens savoir gre. Et autrement savoir vueillez pur certain que nous ferrons tuel mediacion devers mon dit seignur le roy que bonne acorde se prendra ove laide de Dieu en avauntdit matiere, maugre la volunte dyceulx que voudroient la contraire. Reverent piere en Dieu etc. voillez etc. par luy nous certifiere de vostre volunte sur toute la dite matiere.

Letter from the duke to the abbot, desiring that he will send monks to London empowered to name arbitrators.

Tres cher et tres bien ame en Dieu. Nous vous saluons souvent, et vous signifions que le reverent pier en Dieu levesque d'Ely sest agreez et assentuz, au pleisir de Dieu et de nous, que les matiers esteanz en debate dentre luy et vous et voz esglises soient, par voie de compromission, myses en la determinacion de gentz sufficeantement apris de la ley, selon vostre entencon ; et sur ce il a nommez Robert Hill et John Cokyn, justices de commun bank, come arbitrours pour sa partie et monsire William Hankford, chief justice de bank du roy, mon tres soverein seignur, pour nounpier en celle partie, en cas que les arbitrours ne pourrient accorder, et pour estoier a lour determinacion. Il serra prest de fair suerte resonnable, a ce quil nous a escript par ses lettres, sicomme par la copie dycelles, le quelle vous envoions ovec ycestes, il vous pourra apparer plus a plein. Pour quoy vous prions quenvoier vueillez par devers nous a Lonndres aucun de voz commoignes en la toute bonne haste, pour faire la nominacion des arbitrours et nounpier pour vostre partie, et de faire aussi de par vous semblablement seutree,[1] comme le dit evesque ferra. Tres cher et tres bien ame en Dieu, nostre seignur vous eit en sa garde. Donne subz nostre signet a la ville de Ware le xx. jour de Juyn.

Letter from the bishop to the duke, naming two arbitrators and an umpire.

Tres noble et tres puissant seignur. Tres humble recommendation devaunt mise, ovesque touz honours et reverencez.

[1] i.e. *seurte*.

Plaise a vostre haute noblesse savoir, que jay bien entenduz ce que mon tres cher clerk le archideakne d'Ely mad dit et declarez de par vostre dicte noblesse, touchant vostre volunte sur les matiers pendantz entre lonurable et religiouse homme labbe de Bury, et moy et noz esglises; et par especial qil semble a vostre dicte noblesse que les dictes matiers serroient par voie de compromission mises en la determinacon dascuns sagez hommes sufficeantement apris de la loy, tieulx que sont indifferentz et nont estee avaunt ces houres de conseil ovesque lune partie ne lautre. Sur quoy, tres noble et tres puissant seignur, pleise a vostre dicte noblesse savoir que a celle voie pur ma partie je me agree et assentee, pur la plesaunce de Dieu et de dicte vostre noblesse, et nomme Robert Hille et John Cokayn, justices de commin bank de nostre seignur le roy, comme arbitrours pur ma dicte, et monsire William Hankeford, chief justice du bank de nostre dit seignur le roy, pur nonpier en celle partie, en cas que les arbitrours ne purrount acorder; lesquelx justices, ne ascon deux, ne furen unqes retenuz ovesque moy de fee ne de conseil. Et pur estier a la determinacion de les dictes persones, je serray prest de feir seurte resonable. Suppliant a vostre dicte noblesse, que a ycelle plese continuer vostre graciouse seignurie, a bon exploit de les matiers avaunt dictes. Tres noble et tres puissant prince, je prie a la seinte Trinite que tout diz par sa grace vuille meyntener vostre dicte noblesse en honour et prosperite. Escript a Dounham le xix. jour de Juyn. Vostre chapelein levesque d'Ely.

The abbot sends two monks to London to represent the convent.

Cujus quidem domini ducis consilio saluberrimo idem abbas parere volens, ut decuit, transmisit sibi Londoniam dompnum W. Barwe et R. Wesynham, commonachos suos, habentes de abbate et conventu sufficientem et plenariam potestatem ad tractandum, communicandum, et componendum pro ecclesia nostra in dicta materia modo et forma in omnibus, sicut episcopus pro parte sua. Quo cum dicti monachi pervenissent, et eis intimatum fuisset de personis quas prædictus episcopus pro parte sua elegisset, videlicet Robertum Hylle et Johannem Cokayn, justitiarios de communi banko regis, cum bona deliberatione et maturo avisamento, finaliter et determinate compromise-

These choose the same arbitrators as had been named by the bishop.

runt et ipsi in easdem personas et justitiarios. Quo comperto, vocavit dictus dominus dux præfatos justitiarios et consilia utriusque partis in præsentiam suam, eis clare enucleans totam materiam præscriptam; rogando et supplicando quatenus, sicut per consilium et plenum consensum utriusque partis nominati et electi fuissent, ad honorem Dei et sanctorum ejus, super se caperent ad investigandum, tractandum, et componendum, et secundum evidentias partium prædictarum terminandum; quod et concesserunt. Et ordinatum ibidem fuit per ipsos justitiarios et consilium partium prædictarum, quod inciperent materiam prædictam pertractare ad festum sancti Martini extunc proximo sequens, durante potestate eorum usque ad festum Paschæ ejusdem anni. Et ulterius locutum et ordinatum erat, quod episcopus eligeret sibi tres jurisperitos, et abbas alios tres, et non plures, ad exhibendum et declarandum pro partibus suis coram justitiariis prædictis. Et quod justitiarii de neutra parte capiant pro labore suo, sed cum perfecerunt et terminaverint materiam prædictam, tunc ex mutuo consensu partium in communi honeste remunerentur, ut dignum est. Et insuper concessum et ordinatum est quod uterque partium prædictarum obligetur alteri in ducentis libris, solve[n]dis per partem ipsorum laudum seu finalem determinationem renuentem aut non observantem parti illa debite servanti, seu ratum habenti. Et si, quod absit, contingat dictum episcopum obire priusquam præfati justitiarii ipsam causam terminaverunt, dictus abbas obligatus erit in ducentis libris, quod non vexabit nec versus atturnatos aut executores ipsius episcopi ullo modo prosequetur,[1] sed actionem suam nec habebit versus eos vel ejus successorem, in episcopatum Eliensem proximo succedentem.

The duke opens the court.

Arrangement as to costs.

[1] *prosequentur*, MS.

The judges require the whole case to be put in writing.

Ad quem diem partes prædictæ cum consiliis suis coram præfatis justitiariis in domo fratrum Carmelitarum [a] London comparuerunt, evidentias suas de clameis suis alternatim clare exhibentes. Et cum judices super ipsis aliqualiter hæsitarent, præceperunt partibus ut eis in scriptis evidentias suas clare demonstrarent, super quibus ipsi mutuo communicare possent. Et ut hæc scriptura consultius et deliberatius ad debitum effectum perduceretur, supersederunt omnino pro tunc in ista materia, assignantes partibus denuo coram ipsis ibidem comparere in crastino Purificationis ex tunc proximo futuro. Quo cum partes prædictæ in præsentia ipsorum judicum cum munimentis suis se ultro præsentassent, quæsitum erat a judicibus, quænam pars primo ostenderet. Quibus ipsi de consilio episcopi responderunt, "Ostendant illi qui se censient "esse gravatos. Nos nempe in quieta et pacifica pos- "sessione omnium jurium et libertatum nostrarum "sumus; et idcirco non oportet nos ostendere, nec hoc "indigemus; sed ostendant illi si velint." Quo dicto ostenderunt et exhibuerunt pro parte abbatis plura brevia in excessivo numero, de tempore regis Henrici tertii executa et returnata per senescallum abbatis in villis ipsius episcopi infra libertatem ejusdem abbatis. Deinde ostenderunt plura alia brevia de temporibus Edwardi primi, Edwardi secundi, Edwardi tertii, Ricardi secundi, et Henrici quarti, in magno numero, de diversis materiis, placitis, et querelis pro tunc et tunc diversimode contingentibus. Quæ quidem ostensio et exhibitio multum placuerunt præfatis justitiariis. Tandem, cum dicti judices de evidentiis utriusque partis plene et cum bono avisamento deliberassent, tradiderunt evidentias domini abbatis in scriptis illis qui

The pleadings are opened by the abbot's counsel.

[a] "The house of these Carmelite or White friars was on the south side of Fleet Street, between the New Temple and Salisbury Court." Tanner's *Notitia.*

erant de consilio domini episcopi, monentes et[1] injungentes quatinus in tertia septimana post Pascha ad universos et singulos articulos inibi contentos eisdem judicibus finale responsum in scriptis clare exhiberent, sub periculo suo.

Illness of Judge Hill.

Sed medio tempore Johannes Hille, justitiarius prædictus, morbo pestilentiali casualiter percussus, super eodem diu et graviter languebat, neque ad curiam usque ad terminum Michaelis extunc proximo sequentem veniebat. Et tunc dicti judices pro partibus prædictis miserunt, quatinus Lundoniis cum evidentiis suis post festum sancti Martini comparerent coram eis, modo et forma quibus ultimo concordati fuerant. Sed pro eo quod potestas ipsorum judicum elapsa fuit, petierunt et præceperunt ut partes prædictæ ante omnia de novo obligarentur ad standum et recipiendum ut prius etc. Quod cum factum fuisset, ipsi de consilio episcopi reddiderunt præfatis judicibus evidentias abbatis et responsa episcopi ad easdem in scriptis. Sed quia ille terminus in magna parte transactus erat, et pro arduitate tunc instantis parliamenti judices plane vacare non possent, ex consensu partium prorogatus est dies in quindenam sancti Hillarii; et tunc ordinatum erat quod ipsi de consilio episcopi haberent copiam evidentiarum abbatis, et abbas copiam evidentiarum episcopi; quod et factum est, ut vel sic altrinsece consilium utriusque partis melius et deliberatius cum bono avisamento in eventu possint respondere. Et ita quievit ista materia in manibus ipsorum fere per unum annum, nec voluerunt ipsi de consilio episcopi istam materiam per totum illud tempus excitare aut aliqualiter movere, sed, ut apparuit, sic pro perpetuo dormire. Quod ut abbas perpendit, sine ulteriori moræ diffugio statuit; cum festinatione destinavit dompnum Robertum Wesynham, monachum suum, ad

The case is postponed to Hilary term 1419.

On the bishop's side there seems to be a willingness to let it drag on interminably.

[1] *in*, MS.

dictos judices London., supplicando rogans eos, quatinus vocatis partibus coram ipsis in materia prædicta secundum conscientias suas finale darent judicium. Quibus sic vocatis, incontinenter ipsi de consilii episcopi palam et expresse dixerunt et protestati sunt se nullo modo consentire vel concedere quod successor nunc episcopi aliqualiter obligaretur stare judicio judicum præscriptorum. Immo bene concesserunt, quod episcopus qui nunc est obligetur, dum tamen omnia et singula ipsorum judicium concernentia debitis modo et forma bene et sufficienter sub sigillis partium prædictarum in scriptis per quindenam ante mortem nunc episcopi debite redigantur; ita sane quod si dictus episcopus obierit ante quindenam prædictam plene completam, aut medio tempore, tunc ista ordinatio seu finis nullius sit vigoris vel momenti. Et sic discesserunt abinvicem, infecto negotio, et adhuc pendente dicta materia sub lite, quousque uberius de gratia sua visitaverit nos oriens ex alto.

The abbot again calling for a decision, the bishop's counsel protest that bishop Fordham being dead (Nov. 1425.) nothing that has been done in the matter binds the new bishop (Morgan).

Postea tamen idem episcopus, qua occasione tactus penitus ignoro, sed, ut firmiter credo, per jurisperitos de consilio suo motus, bene circa festum Exaltationis Sanctæ Crucis tunc proximo sequens, remisit abbati, dicens et affirmans se ex intimo corde affectare finalem expeditionem in placito prædicto; et rogavit ut jurisperiti de consilio abbatis die Lunæ proximo festum Michaelis venirent apud Ely, ibidem cum consilio ipsius episcopi locuturi; ubi per gratiam Dei speravit eos posse devenire ad bonum finem. Quo cum pervenissent, habuerunt tractatum adinvicem, ubi in tantum elaboratum erat, quod idem episcopus concessit, si posset habere quinque villas prædictas totaliter sibi et successoribus suis, cum tribus hamelettis, videlicet, Cheteber, Neddyngge, et Wachesham,[a] quas clamat

After some time bishop Morgan makes a proposal for a settlement,

[a] Apparently, Chelsworth, Nedging, and Wattisham, in Cosford hundred, Suffolk.

esse feodo suo, promisit sigillare conventiones prædictas cum sigillo suo et sigillo capituli sui, ad firmiter tenendum et observandum pro perpetuo omnes et singulas conventiones; et ad hoc tam prædictus episcopus quam successor ejus et capitulum suum prædictum erunt obligati abbati et conventui in ducentis libris, et etiam dictus abbas et capitulum suum erunt obligati episcopo, successori, et capitulo suo in aliis ducentis libris sub eadem conditione. Et sic esset novissimus error pejor priore. Quod cum coram abbate et conventu in pleno capitulo relatum fuisset, totus conventus omnino negavit et renuit, dicentes se ad talem et nefandum finem nunquam consentire. Nec postea ab ipso die tractatum fuit cum episcopo vel ejus consilio pro materia prædicta; sed adhuc pendet sub litis discrimine.

which is instantly scouted by the monks of Bury.

So the quarrel is still open.

VI.

De quodam Registro.

(Ff. 2. 29, p. 96.)

Memorandum quod istud Registrum erat alienatum a monasterio sancti Edmundi per plures annos, et quidam Johannes Broughton, de Todyngton in comitatu Bedford armiger, illud emit a quodam stationario Lundoniæ pro levi pretio, penes quem dominus Johannes Boon, abbas dicti monasterii, laborabat pro restitutione dicti registri. Et sic per dicti domini abbatis instantiam dictus Johannes Broughton istud registrum gratis et generose ad usum nostri monasterii prædicto domino reliberavit, xvij° die mensis Novembris, anno Domini millesimo cccc^mo lxij°, sub conditione quod admitteretur ad suffragia dicti monasterii.

A.D. 1462.

How abbot Boon recovered a lost register.

CARTÆ VERSIFICATÆ.

CARTÆ VERSIFICATÆ.

(British Museum, Add. 14,848.)

Carta Regis Canuti.[b] f. 243.

In name of hym whiche that is monarke
of hevene and erthe, mankyndes savyour,
of clerkes callyd sovereyn polyarke,
and of mankynde chef lord and governour;
of creaturis the myghty creatour,
to whos lordschyp, most excellent and devyne,
hevene, erthe, and helle of duete muste enclyne,

To whos power alle powers muste obeye,
and do servise to his magnificence,
for bothe of lyfe and dethe he berithe the keye,
as lord of lordes, prince of moste excellence, f. 243*b*.
now laude and glorye and humble reverence
be yove to hym by eternal memorye
whiche alle governethe in the hevenly consystorye.

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[a] These versified charters are found in the first part of the Register of Abbot Curteys, now in the British Museum, and inscribed Add. 14,848. The last editors of Dugdale seem not to have realized the fact that the two parts of the Register are contained in two different folio volumes; and, while supplying an excellent table of contents (Monast. III., 129), for the second part (Add. 7096), they rendered no such service to the first. At the same time they extracted from it (ib. 116) a long narrative of the visit of Henry VI. to Bury in 1433.

It seems probable that the author of these versifications was Lydgate; they are quite in his manner, and no worse than a great deal of rhyme of which he was the undoubted author. The date of composition is about 1440.

[b] This is the charter of Cnut. *In nomine poliarchis;* see Vol. I., p. 342.

His highe bountes bene incomparable,
in wyt of man may nat be comprehendyd,
incomprehensible and inestymable,
his mercy large to al that have offendyd,
whos bounteuous largesse may not be amendyd,
for the grete plente of his highe goodnesse,
adawithe the cloudys of al oure wykednesse,

Of his most myghty famous highe renoun,
and of his highe celestial ryghtwysnesse,
he hym delytethe in the religioun
of folk wele set in perfyte holynesse,
to lyve in clennesse and in chast perfytnesse,
with hert [and] body groundyd so for evyr
from his servyse never to dissevyr.

He gevithe a precept vertuous and notable,
by a maner of inward grete instaunce,
that by affeccioun, stedfast, unchangeable,
in vertu gonne to have perseverance,
alway to have a manere remembraunce,
deply enprentyd in ther inward intente,
whan they offende, sone to repente;

For whos love that boughte us with his blode,
ageyn al enmyes froward vyolence
by him supportyd, that is most strong and good,
and of his mercy by the grete influence,
I, Kyng Cnutus, of royal provydence,
as sovereyn lord of many a nacioun,
am ful conclud in myn oppynyoun,

By al thavys of lordis spiritual,
that present bene here in this regioun,
and by thassent of barons temporal,
and al my comouns, for schort conclusioun,
al the parlement of oon entencioun,—

first, that in Bury pleynly for to telle,
monkys of Seynt Benyt perpetually shal dwelle.

Thorghe al my consayl, mad strong by a decre
of arshebysshopys of this regioun,
bisshopys, abbotys, and erlys that here be,
and comouns present of oon entencioun, f. 244.
I make by them a confirmacioun
to stonde stable, the monkys there tassure,
in ther fraunchyse perpetuelly tendure;

This to mene the monastery and the towne
of Bedrycesworthe, pleynly to devyse,
that monkys first ha ful posessioun
there for tabyde evere in ther fraunchyse,
as relygious men for to do servyse,
by contemplacioun in especial,
to prey the Lord for oure esta[t] royal

Fre from al daunger and juredicciouu,
to have ther lordshippes and ther liberte,
and that no bysshop by none occasioun
have interesse in no maner degre,
to interupte ther tranquyllyte,
and in this matere, mor to make hem stronge,
my wil is this, that no man do hem wronge.

So for tabyde in reste and in quyete,
fully assuryed by oure provydence,
that no man them trouble nor inquiete
by none extorsyoun nor foreign violence,
graunte and conferme al this thyng in sentence,
at reverence, pleynly to termyne,
of holy Edmond, Kyng, martyr, & virgyne.

Which libertes mor stably for to grownde,
as cronyclerys wel reherse kan,

How Kyng Edmond, lyk as it is fownde,
sone to Kyng Edward, a ful worthy man,
and brothir was to Kyng Athelystan,
which dyd his labour many sondry wyse
with al his myghte this chirche to franchise.

An olde registre recordithe eke the same,
He to seynt Edmond had more affeccioun,
because only he hadde the sylve name,
lyk as toforn is made pleyn mencioun,
meving his herte to grete devocioun
of entere wyl, to stonde the more in grace
of the holy martyr, that resteth in that place.

Bexample of whom, I, Knut, am gretly mevyd
to the holy martyr; I wyl that al men se
that his chirche be fraunchised and relevyd,
f. 244b. movyd and encresyd as fer as lyth in me,
that by his prayers and mercyful pyte
I may be partable in that hevenly holde,
wher among martyrs he wereth a crowne of gold.

More to ratefye ther sayde liberte,
and to fortefye ther jurediccioun,
the Dangyld trybut, whan ever hit gadryd be,
or any subsidye in the seyd towne,
gabel or talliage, without excepcioun,
al schal be receyvyd, ther schal be noon excus,
unto the profyt and to the monkys ews.

Of this fredam lat no man ha no dowte;
where as this martyr restith in his shryne,
I wyl also a large myle aboute
the ffraunchyse laste, and thus I determyne,
set a decre that no man schal declyne
fro thys statutys, here on ordyr set,
but stond ay stable; I wyl they be nat let:

Nor that no man make interrupcioun,
by no straunge foreyn prerogatyf,
tentryke ther fredam be fals collusioun,
ageyn my graunt in lawe to fynde a stryf.
the Quen Algyffe, which that is my wyf,
and al oure childre of verray trewe intent
to this fraunchyse have yove there fulle assent

Puttyng also a grete addycioun
unto this sayde notable liberte,
that al maner see fysshe of juredicciouu,
by lukre or tool shold long unto me,
withoute excepcioun schal to them be fre,
perpetuelly, as Ulfkytel in dede
the sayd fysshyng dyde of ryghte possede.

And ovyr this I wyl men wyte wele,
I gaf lycence, I bere therof witnesse,
unto my wyf to give iiij[l] eel[a]
in Lakynghethe, yerly for almesse,
to the covent, as my graunt doth expresse,
and this fredam who that dothe restreyne
of ryghte hool herte I sette thereon this peyne

Who that be hardy or presume of dysdeyne
for tatempte of fals presumpcioun
to set clerkis in that hous ageyne,
or change the statutys geyne myn entencioun, f. 245.
moste he incurre the indignacioun
of God and me, eternally to dwelle
for his offence with fendys depe in helle.

I wyl he be dampnyd and atteynt
to captyvyte of peynys infernal,
never to have part with God nor with no seynt

[a] *iv. millia anguillarum* in the original.

exylyd fro fredam above celestial,
with fyry cheynys to ly bounde as a thral
doun with Sathan, by eternal wrak,
by cause that he my fraunchyse brak.

Fynally this is myn entente,
fully establysshed, for short conclusioun,
except that he sone do repente,
tamende his errour and his transgressioun,
and there ageyne do satisfaccioun,
and axe mercy of his olde trespace,
by mene whereof that he may come to grace.

And Knut, Kyng of al Ynglond,
this pryvelege I have here set indede,
with Goddys ✝ cros subscribyd with myn hond,
that openly men may hit sene & rede,
and I Algyfa, in hope the bet to spede,
fully conferme yt ✝ and bynde also faste,
with hool entent that it schal ever laste.

And in this chartre men openly may lere,
how it was made strong in especyal
by al the lordys of this lond yfere,
first of al the statys spiritual,
and of al the statys temporal,
two Arshebysshopys vj bisshopis of assent,
which that subscrybed and were thereat present:

xij abbotys whiche that I can nevene,
notable personys and hooly of lyvyng,
of worthy dukys I fynde there were vij,
and many a baroun thereto assentyng,
and al was done in presence of the Kyng,
and, for tavoyde al ambiguyte,
here set in ordre ther namys ye may se.

Ego Vulstanus archiepiscopus consensi.
Ego Adelnodus archiepiscopus confirmavi.
Ego Godwinus episcopus corroboravi.

(Thirty-one or thirty-two other names follow, as in the original.) f. 245*b*.

Carta Hardecanuti Regis[a]. f. 246*b*.

Hardecnut's Charter.

First in the name of the holy Trynyte,
lord and monark of the hevenly mancioun,
ay undevydedly perfyt unyte,
undyr whos myghty and strong protecciouu
here folwyth in ordre and pleyne descripcioun
of the fre fraunchyse which Hardcanut the Kyng
gaf to seynt Edmond here in his lyvyng.

First, mevyed of God by hevynly influence,
this sayd Kyng had a devocioun
toward this martyr, and by grete diligence
caste that he wolde of hool affeccioun
sette of this ffraunchyse a confirmacioun
undyr the wordys her set by remembraunce,
folwyng the Latyn in menyn and substaunce:

Quoniam, divina scriptura
in multis locis attestante,

In many a place of devyne scripture
it is remembryd by ful contemplatyf,
al wordly thyngis be variable and unsure,
ful of trouble, of myschef, sorwe, and stryf,
the stormy cours here of this present lyf
gothe lyk a whele in mevyng and unstable,
lowe in a vale of wepynges lamentable.

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[a] There is a copy of the Latin original of this charter in the MS. Bod. 240.

For who that lokyth with his inward sighte
this worldly chaunges ful of doubylnesse,
sholde ha gret cause of conscience by ryghte,
upward to hevene hys herte al hool to dresse,
for ther may be no verray sykyrnesse,
nor no felicite nor no perfyt glorye
in worldly thynges, that bene ay transitorye.

Rekne of oure body shap or semblynesse,
or of oure flesshe consydre the bente,
wherof the prophete put a lyklynesse,
and seyth, to heye it may comparid be,
first freshe & grene, now welkyd unto se,
or resemblable to a somer flour,
that lesith his fayrnesse with a sodeyne shour.

Supra legitur, "id est ferro."

But O allas! it is to grete a sorwe,
we worldly men be blent so with dyrknesse,
that we desyre at eve nor at morne,
nor studye no thyng but on fals rychesse,
toward hevene no thyng oure look we dresse,
nor up to God oure hertes we nat caste,
thyng to desyre that shal evere laste.

f. 247*b*. Holy seyntys that ha be byforn
han mevyd us by ther parfyt doctrine,
to voyde the chaf and chesyn oute the corne,
and from al vices oure hertys to declyne,
for what is worthe, pleynly to termyne,
wynne al this world who myghte or coude chese,
and there ageyne his sowle for to lese?

For which me semeth it were expedient
that men set ther hool affecciouns
to love the Lord and to be dyligent,
for to receyve his exortaciouns
in ther inward hertly impressiouns,
for he behotythe every houre and tyde
with his trewe servauntys perpetually tabyde.

Where myght there be any more gladnesse,
grettyr rejoyssing or more felicite,
than in that gostly celestial swetnesse
evere in joye with that lord to be,
nor there ageyne no more adversite,
nor gretter meschef than endlesly to pleyne
for vicious lyvyng in eternal peyne?

After the gospel set we oure entent,
to beyne a place in the celestial se,
spare nat oure tresours, but by avysement
with gold to gete joye and felicite,
and with mammona of inyquyte
make us frendys that may so myche avayle
us to receyve whan al tresoure dothe fayle

Lat us first so for oure sylf provyde,
and of vertue the sothfast tracys sewe,
and on this purpos stedfastly abyde,
the chirche of Crist feythfully to endewe,
and in no wyse oure purpos nat remewe,
but for to mynystre with good and with fraunchyse
to them that there devoutly do servyce.

For of old custom it longith unto Kynges,
first holy chirche to meyntene and governe,
and for ther sogetys in al maner thynges
for to provyde and prudently discerne,
to shewe themsylf lyk a clere lanterne,
with lyght of vertue ther sogettys tenlumyne
bothe by example and vertuous doctryne

For this the sothe who so can take hede,
and lyst consydre by good avysement, f. 248.
we most acounte and rekyn eke indede
how that we have dispendyd oure talent,
owthir lyke foolys or lyk folk prudent,

to us commytted whyl we ha bene here,
tofore the Juyge when we schal appere.

For thilke Lord, most dredful, most puissaunt,
wyl us guerdowne as we han disservyd,
and have a reknyng eke of the besaunt,
tencres or loos how we have it conservyd,
for to his dome oure merites bene reservyd
to joye or peyne, that we may nat mysse
outher to be punysshed or to go to blysse.

For by the sentence of seyntys and of clerkys,
of oure desertys after the reknyng,
and lyke the frutys of oure goode werkys,
we schal be guerdownyd, this sothe and no lesyng,
with pes eternal last at oure endyng,
with Crist to regne in the hevynly consistorye,
whan we by tryumphe han of oure foon victorye ;

Where we shal here, with voys mellodyous,
O ye, my servauntys, whiche have in stedfastnesse
be trewe in litel, feythful and vertuous,
comethe nere to me, entrethe with gladnesse
in to my joye to regne in sykernesse
with me for evyr, now bethe of righte good chere,
perpetuelly above the sterrys clere.

This thyng remembryng, I Hardecanut indede,
seynge the maner, the fervence, and the guyse
how Knut my fadyr, as I toforn do rede,
bassent of archebysshopis and bisshopis many wyse,
lordis and barons, lyst for to fraunchyse
the chirche of Bury, where, pleynly for to telle,
the ordre of monkys perpetuelly schal dwelle;

And this statut trewly to observe
without variaunce or any more changyng,

the sayd monkys the corseynt schal there serve,
for evermore upon hym abydyng,
that nouther bysshop, duk, erle, nor baroun in no thyng
shal ha no power myn ordynaunce to lette,
none othir ordre to change there nor sette;

And whan that I by ful avysement f. 248b.
gaf first this fredam to that holy place,
of Cauntyrbury thershebysshop was present,
callyd Egelnoldus, and eke by Goddis grace
Alfryd of York, with ful glad chere and face,
with abbot Uvis tho beyng in presence,
al of assent requered a sentence—

This to seyne, for short conclusioun,
that I this fredam sholde fortefye,
and thereon mak a confirmacioun,
and there requestys in no manere denye,
they al requeryng unto my regalye
that ther peticioun ryghtful and covenable
I shuld conferme it for to stonde stable:

And specially for the sowlys helthe
of my fadyr and moodyr that bare me,
and for myn owne verray sowlys welthe,
and for my kinedam [1] for the prosperyte,
to seynt Edmond to graunte this liberte,
that noon be hardy toffende nor trespace
ageyne the fredamys confermyd to that place.

I wyl nat have hem troublyd in no wyse,
but that they stonde in as ful liberte
lyk as my fader gan first for them devyse,
of newe confermyd by myn auctoriie,
for thilke personys forn reknyd, two or thre

[1] *kudham*, MS.

were there present, as they hemsylf afferme,
whan Knut my fadyr ther fredam gan conferme;

And ryghte as they were glad me to requere
to condescende to ther peticions,
I was as glad, whoso list to lere,
for tacomplysshe ther entencions,
of hool desyre in myn affeccions;
and hereupon, for ther more avayle,
I axede avys of al myn hool consayle;

My modyr Emma first sayde her intent,
And I eke, mevyd of highe devocioun,
arshebisshopis and barons of assent,
by ther accord, for short conclusioun,
withoute denyyng or contradiccioun,
that noon be hardy by no lawe that they legge
this consuetudys to breke hem ner tabbregge;

f. 249. This to mene, more pleynly to expresse,
noon arshebisshop nor bysshop of this lond
nor ther mynystres have noon interesse
to breke this fraunchyse subscribed with myn hond,
nor noon officer, as ye shal undyrstond,
of noon estat, usurpe in no degre
to breke ther fredam confermyd here by me;

Nor intercepte ther dominaciouns
ageyn the monkys by usurpacioun,
by no foreyne inquietacions,
on clerk on layman dwellyng in that towne,
nor of no matere do execucioun,
nor syng no masses, shortly in sentence,
but of the abbot he have aforn licence.

Nor I wyl not by none occasioun,
ageyn ther fredam, pleynly to specyfye,

of homycydie do correccioun,
nor in the mater of avowtrye,
nor in noon other manere felonye,
but yif the cause to hem commytted be
by thabbotys wyl and ful auctorite.

And who that evyr of fredamys tofor-told
falsly presumythe to brekyn this decre,
my wyl is this, by sentence manyfold,
bavys of bysshopes and clerkys that here be,
for his offence and his contrariouste
that he be cursyd, perpetuelly to dwelle
with the fals traytour Judas depe in helle.

And there of schal be makyd no dellay,
for his trespace and his transgressioun,
xxx^{ti} talentys [a] of gold in haste to paye
unto the kyng withoute remyssioun;
and in contrarie, for short conclusioun,
who that cherysshethe, conservyng them in dede,
receyve shal for his eternal mede,

Blissyng of God, helthe and good aventure,
of lyf and goodys fulsom tranquyllyte,
welthe and protecciouu long to endure,
of soul and body grace and prosperite,
celestyal joye, hevenly felycite,
high with aungellys above contemplatyf
ever to rejoysse in that eternal lyf.

I Hardeknut here, of Inglond kyng, f. 249*b*.
prince and lord of many a nacioun,

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[a] It was this clause of Hardecnut's charter, on the strength of which, in 1345, bishop Bateman was adjudged, as having infringed the immunities of the Convent, to pay thirty talents of gold to the king. See App. B.

this privilege conferme in al thyng,
and with myn hond make a subscripcioun
of Cristes cros ✝ for confirmacioun
that never man presume in no degre
to breke this fredam confermyd here by me.

And I, Emma callyd by my name,
moder of Hardekanut kyng of this regioun,
yif ful assent and conferme eke the same,
with ful glad chere and hool affeccioun,
settyng a ✝ for my subscripcioun
in sygne and tokyn, as God me grace sende,
that it shal laste unto the worldys ende.

I Egelnoldus ha set a cros ✝ also
Arsbysshop namyd Dorobernense,
and I Alfricus set eke a cros ✝ hereto
arsbysshop callyd Eboracense,
And I Alwinus bysshop Wyntonyense,
ryght as we semen convenyent and digne,
eche of a ✝ hath here put a signe.

And I Alfricus bisshop Elmanense, *i.e.*, of Elmham
fully assentyd to this liberte,
and with a ✝ subscribe here in sentence
with othir prelatis and bisshopis that here be,
Verba translatoris. and thoghe to Norwiche now chaungyde be the se,
be example of Alfryk, the bisshopis in no wyse
shold of Seynt Edmond nat breke the fraunchyse.

And I Lyvingus bisshop of Worcestre,
and I Allured of London the citee,
and I Brightwoldus bisshop of Wynchestre,
and I Wolfius of Lichfeld and Caventre,
and I Grimketal of Sudsaxonye, ye may se,
with al my brethere bysshopis that bene here
subscribe a ✝ and eke my name ifere:

And I Edmond, bysshop of Doreem,
abbot Sygeward, and abbot eke Elye,
fyve Erlys ful notable in this rewme
Godwyn, Thurry, tofor the clergye,
and Leofryk as for his partye;
Syward and Roony were the last tweyne
that to subscribe dide her bysy peyne.

The lenvoye of
the Translatour. f. 250.

Now all the folk that here this chartre or see
of Hardecanut, kyng of grete excellence,
bethe wel wylled to save the lyberte,
In Seynt Edmondis worschyp and reverence,
and advertysethe the dredful highe sentence
yove by the kyng and clergye eke also,
Goddis curs that the contrarye doo. Amen.

Carta Sancti Edwardi Confessoris.

Charter of Edward the Confessor.

I Kyng Edward to my liges alle
make to be knowe, how I by grete avys
of arshbisshopis and bisshopis did a counsayl calle
of abbotes, erlys, and barons that were wys,
and other lordys ful notable of pryce,
there sygnefyying, whoso list to lere,
the menstre of seynt Edmond, myn owne cosyne dere,

Shal by my byddyng and by my wyl also
perpetually stonde in liberte,
lyke the ffraunchyse that Kyng Knut gaf thereto,
and to the towne for ever to be fre,
voyde of al doute and ambyguyte,
undyr the fourme that Hardeknut my brother
gaf fully graunt, I wyl it be noon othere;

f. 250*b*. That the monasterye and that hooly place
schal nevyr hereafter enhabyted be
but with monkys, whiche by Goddis grace
as I have ordeyned shal there have ther se,
so that no bysshop be noon auctorite,
Norfolk nor Suffolk, nouther fer nor nere,
schal within hem have lordschyp nor powere;

Nor take upon hym by presumpcioun
within iiij. crossis no maystryes for to werche
nor in the monasterye nouther in the towne,
non in the boundys lymyted to the cherche,
to enquere ther privyte out to cerche,
the monkys havyng ful fredam and ffraunchyse
to chese ther abbot lyk as they lyst devyse.

The monks shall be free to choose their abbot.

And I wyl also that ther liberte
which in Ynglysshe is callid sokne or sake,
as I graunted, perpetuelly be fre,
and that no man thereageyn do take,
and hereupon a statut I do make
that al ther londys and goodis her devysed
be myn auctorite be fully her ffraunchysed.

And I beseche, requere, and mekely preye
al maner peple alyve and eke comynge
that noon attempte this fredam to withseye
for dred of God, nor therto assentynge,
nor in no place by ther wyl abydynge,
for tassente in no maner degre
whereby they schulde lese ther liberte;

To chaunge the wyl of my predecessours,
whiche that graunted by selyng and writyng
bothe for themsylf and ther successours
unto my cosyn Edmond the hooly kyng,
and who that evere breke my grauntyng,

be he accursyd as here is comprehendyd,
tyl of his errour he mekely be amendyd.

And I Kyng Edward send helthe and welfare
to al my barons of the northe and southe,
make yow knowe, & list nat for to spare,
this is my wyl confermyd by my mouthe;
to Bisshop Alfryk I wyl this thyng be couthe
that this fraunchyse by me rehersyd thus
stonde in his strengthe to Abbot Uvyus.

With al thynges that be pertynent, f. 251.
rentys, londis, and in especial
within ther boundys aboute hem adjacent,
and al the lawes that callyd be royal,
that they stonde hole, nat interupt at al,
as Knut dide, and Hardekanut my brother
confermyd it first; I wyl it be noon other.

And specially oo thyng I diffende,
that no bisshop be hardy in noo wyse
to take upon hym the chirche to offende
nor for tatempte ageyns ther fraunchyse,
but that ther fredam whiche I do here devyse
stonde incorupt and hooly undevyded,
as my predecessours and I have provyded.

The lenvoye.

And all the peple that schal this chartre rede,
aforne considrethe by grete avysnesse,
toffende Seynt Edward loke that ye ha drede,
breketh nat the ffraunchyse of no wylfulnesse,
which that he gaf thorghe his holynesse
to his hooly cosyn Seynt Edmond in substance,
list God of ryghte wyl do thereon vengaunce.

f. 252.

Carta Willelmi Conquestoris.

Charter of William the Conqueror.

This worthy prynce duk of Normandye
conquerour and Kyng of Ynglond
dothe in his chartre ful pleynly notefye
to Archebisshopis and bisshopis of this lond
tabbotys, erlys, that they schal understond,
thorghe Goddis mercy, as he dothe here expresse,
how he is bounde of trouthe and ryghtwysnesse,—

To sette his cure and his diligence,
first, his sogettys wysely to governe,
and specially to have this advertence
of equyte and resoun to concerne
the gostly gerdouns of lyf that is eterne,
this to mene, to cherysshe most of ryghte
tho folk that serve the Lord bothe day and nighte.

For whiche we make both to [highe] and lowe,
to al estatys of oure regioun,
that oure entent openly be knowe,
how Bisshop Arfast toke an opynyoun
ageyn the fredam and jurediccioun,
ageyn the fraunchyse and royal lyberte
of Seynt Edmond there taset[1] his see.

Whereon he made a grete suggestioun
by long instaunce unto oure regalye;
the stryf contynued and altercacioun
twene hym and Baldewyn by long contraversye,
tyl that we thoughte of ryght to modefye
this said mater dependyng in debate
by al the counsayle of our spiritual estate,—

Togidre assemblyd in our corte royal,
by many a resoun said for eche partye,

[1] compendiose scriptum pro "to ha set."

a day ordyned in especial, f. 252b.
where Bisshope Arfast gan sore allegge and crye
by elloquence his cause to magnefie;
but for he wanted witnesse and wrytyng,
his cause was voyde and stood stede in no thyng.

The abbot ful wysely gan to replye ageyn,
how Kyng Knut of royal provydence,
by al thavys of his counsayle certayn,
had concludyd and yove a juste sentence
of on accord, voyde of al difference,
how lyk his chartre, as ye have herd telle,
that monkys there perpetuelly schal dwelle,

Therfore tabyde under obedience,
to serve God trewly in there entent,
clerkys put out for there insolence,
never to repayre; for fully by thassent
of al the lordis of my parlement
the bisshop nevere, withoute wordys mo,
In Edmondis chirche to medle nor have a do.

Agelnoldus, bisshop of Caunterbury,
after the entrying of that religioun,
halwede the chirche of Edmondisbury,
and made there a dedicacioun
bothe by the avys and by discrecioun
of Kyng William[a] and ful by his assent,
as he to hym gaf in commaundement.

The first abbot was sacryd of that place
by the bisshop callyd Londonyense,
and the second only by Goddys grace
i-sacryd was by Wyntoniense,
Baldewyne the thrydde by Cantuaryense,
and where them list the grounde of trouthe take,
withinne hemsylf ordres they may make.

[a] "William" in the MS., *per incuriam*, for "Knut."

And what bisshop that they list assigne
shal ordres make there by ther licence,
whoever gruchche ageyne it or maligne,
and by Kyng Knutis wyl and ful sentence,
and by Seynt Edwardis hooly provydence,
the monkis there, as they han here devysed,
from bisshopis power for ever schal be fraunchised.

Of on and al with out excepcioun
perpetuelly stonde in ther liberte,
f. 253. from all bisshopis domynacioun
be graunt confermyd of this kyngys thre.
Lanfranc thersbysshop wyl that it so be,
and there was none that list gruchche or varye
to this fraunchyse for to be contrarye.

Thershebysshop of York was eke present,
callid Thomas, a man of grete renoune;
a worthy erle, callyd the Erle of Kent,
my brother Odo bysshop of Bayonne,
Robert my sone, as made is mencioune,
and al the princes, shortly in sentence,
of this kyndham were there in presence.

And al thys lordis present in ther estat
gaf ther assent and ther auctorite,
this graunt to stonde hool and invyolat,
withoute disputyng or ambyguyte,
to the worldis ende, from foreyn daungre fre;
and [I] Kyng William, beyng here present,
to stond for evere yif hereto myn assent,

And unto us, for the more avayle,
bavys of bisshopis prudent purviaunce,
and of my lordis discrecioun and counsayle,
al of accord withoute variaunce
have on this fredam set an ordynaunce,

lyk the requeste folwyng the sentence
that Abbot Baldewyn made in oure presence;

Whiche, in effect of wordis, in substaunce
mekely requered unto oure highe noblesse,
to make strong by force of oure provissaunce
thys said libertes whiche ye han herd expresse,
aforn confermyd, ther charters bere witnesse,
by Edmond, Knut, and Hardeknut, this thre,
and by Seynt Edwardis grete auctorite.

After whom, in ordre to termyne,
we bene ordeyned pleynly to succede
by Goddis grace whiche that is devyne,
al his preceptis to fulfille indede,
and here of o thyng I wil that men take hede,
that bisshop Arfast never hardy be,
nor his successours, to breke this liberte.

This thyng made strong be my commaundement,
for now and euere by confirmacioun,
and al my lordis that bene here present f. 253*b*.
be ful assentyd to this conclusioun;
there shal no bisshop ha dominacioun
withinne the towne, as here is determyned,
nor over the chirche where Kyng Edmond is shryned.

And that this fredam shal ever endure and laste,
fully confermyd be myn auctorite,
and that this chartre schal stonde stedfaste,
by myn hool counsayle devysed and by me,
I ha subscribed a cros ✝, ye may here se, Signature of William,
I William Conquerour Kyng of Ynglond,
by noon mene, but with myn owne hond:

And I, Mawt, that am of Ynglond quene, of Matilda,
have it confermyd, as I oughte of ryghte,

of Lanfranc, and the bishops.

and I Lamfrancus, arshebisshop, ye may sene,
have here subscribed with hert glad and lyght,
of York I Thomas, in your aldere syghte,
have also yove herto my ful assent,
by your accord that bene here now present.

And I Godfridus bisshop of Constaunce,
I Hugo bisshop of London the cyte,
bothe of accord ha subscrybed in substaunce
in confirmacioun of this lyberte:
I Wylkelinus conclude that it so be,
bisshop of Wynchestre, affermyng every thyng
that here is said in presence of the Kyng.

I Wlstanus of Worcestre graunte also,
and I, of Doorem bisshop, Remigius,
and I, Stigandus, assent ryght wel therto,
and I, Petyr, and I eke, Arfastus,
and I of Rouchestre, called Grandulfus,
and I Osmundus, and Robert Herfordense,
lyke your entent accorde in o sentence.

Among the bishops present there were three saints, Lanfranc, Wulstan of Worcester, and Robert of Hereford.

Here is to bene remembryd specially,
that men devoutly taken hede and se,
among these bysshoppys rehersyd by and by
there were of them holy seyntys thre;
Lanfranc was oon, and Wolstan eke, parde,
Robert of Herford, for which, yif it be so soughte,
God in ther lyves hath myracles wroughte.

Robert and Herry, sonys unto the Kyng,
and I Mauricius, the Kynges chauncelere,
have rad it ovyr and selid the wrytyng, f. 234.
in the presence of al that be now here:
and I Bernardus, of hool herte and entere
which callyd am the Kynges chapeleyn,
am ful accordyd to al that ye here seyn.

And I, Scotlandus, abbot of Seynt Awstyne,
with othir abbotis folwyng in nowmbre thre,
echon concludynge upon the same fyne,
and erles iiij of grete auctorite,
Robert Bewmount subscribed, ye may se,
and Hugo Mounfort, openly and appert,
and Richard, sone unto the erle Gilbert;

Eke Baldewinus, which that was his brothere,
and Henricus, callid the Ferare,
Walterus Giffard; I fynde there were noon other
save Hughe de Granto, pleynly to declare,
and al, in hope the bettere for to fare,
subscribed have with crossis ✝ in ther gyse
tafforce and strenghte of Edmund the fraunchyse.

REGISTRUM CURTEYS.

REGISTRUM CURTEYS.

Fifteenth Century Letters.

(Add. 7096, f. 120*b*.)

I.

To the right excellent mighty and rightwos prince my gracious lord the Duke of Norffolk[a]:—

The prior of Bury complains of trespass by the Kenet tenants of the Duke of Norfolk on waste land near Heringswell belonging to the convent.

Shewith and mekely declarith your trewe and feithful chapeleyn the priour of Bury, that whereas a grete waste ground callyd Heryngeswelheth all hool lyght and is conteyned within the preseyncte and boundes of the toune of Heryngeswell in the shire of Suffolk, as be metes and doolys of olde tyme put and made pleynly it aperith, whereof the lordschyp of the same toune perteyneth unto the porcioun of the said suppliaunt and covent of Bury Seynt Edmund, of the graunte of Seint Edward Kyng and Confessour; in whiche toune and waste grounde the tenauntz and indwellers in the same toune, and of none othir, owyn of right to commen[1] and pasturen with all maner of bestys; howbeit that your tenauntz of your lordschipe of Kenet,[b] in the shire of Cambrigge, have be favour

[1] *coien*, MS.

[a] John Mowbray, duke of Norfolk, grandson of the Thomas Mowbray who is an important character in Shakspere's *Richard II.*, was born in 1415. He was employed in the fruitless negotiations with France in 1438, and died in 1461. Dugdale's Baronage.

[b] Kennett and Herringswell are villages lying between Newmarket and Mildenhall, the first in Cambridgeshire, the other across the border of Suffolk.

and suffraunce of late tyme eschaped with her shepe and bestys in to the seid waste grounde, because it joyneth unto the croftys of your seid tenauntz, and they, not considerynge the right but all only the myght of your lordschype, and the symplenesse of religious men, usurpen, encrochen, pasturen, and commen fro day to day, more largely and boldely than ever they deden beforn, or of right at ony tyme owyn or schulde doo, in verry destruccion of the toune of Heryngeswell forsaid and anyentysyng of the lordschip of the same toune, but yif socour and remedye be the more hastely putto be your gracious hand of rightwosnesse; Therfor plese it unto your heighnesse and gracious goodnesse to considre the premyses, and that the right may be examyned be your lernyd counsaile, as wele by evidens in writyng as be informacioun of the cuntre adjoynant, and be her grete wisdamys and heigh discrecioun the said mater to be determyned and fynally discussed, as right and good consciens askith and requireth, ffor God and in weye of charitie.

[Date about 1440.]

II.

(Add. 7096, f. 124*b*.)

By the Kyng.

Privatum sigillum de c. libris domino præstandis.

The king to abbot Curteys.

We intend to send ambassadors over sea, in connexion with the affair of the anti-pope Felix,

Ryght dere in God.

Fforasmuche as for rest and pees to be sette in oure modre holy chirche, as betwix oure holy ffadre pape Eugeny and hym þat callyth hym pape Ffelix,[a] þe whiche by þe grace of God shal be to þe ase and reste of us and of all Christen princis,

[a] Amadeus of Savoy was elected pope at the Council of Basle in 1439, and took the title of Felix V.; he abdicated in 1449. Creighton's *History of the Papacy*, II., 285.

and of þeire subgettys, we have appointed to send over þe se in all haste in oure ambassate divers notable lordys and othir of þis oure reume in grett noumbre, for to mete at certeyn placis and tymes wyth þe ambassatours of þe said Christen princis for þe said cause; and for as moche þat, for reste and pees to be had by the helpe of oure Lord betwix us and oure subgettis, and oure adversarye of Ffraunce and his subgettis, we must also sende over þe see divers oþer notable lordys of oure blood and oþer in gret noumbre, for to mete with þe ambassatours of oure seid adversarie for þe seid cause;[a] by the metyng of þe whiche aboveseid ambassatours, as we trust, bothe rest and pees shal growe in oure seid modre holy chirche, and also betwix us and oure subgettis, and oure adversarie and his subgettis, to þe wele of us, of you, and of Christendom, þe whiche we doute not but þat ye wolde wyth alle youre desires; and also for as much as at þis tyme we have ordeined oure cosyn þe Duc of York[b] with a gret and notable retenue of men of armes and archiers to passe þe see in hast into oure reume of Ffraunce and duchie of Normandie, for þe conservacion of oure lordschipes, and þe entretenue of oure subgettis þere, ffor þe which causes us nedyth in hast gret and notable sommys of monye, wherof we may not be purveid withoute þe helpe of oure trewe subgettis; and we havyng ful trust in your persone, desire þerfore and pray you hertely, þat in þees oure seid necessitees ye wele lene us at þis tyme þe somme of an c. li., and in all haste aftir þe sight of þees sende it to þe Receit of oure Eschequier at Westmynstre, by

and others to treat with our adversary of France,

f. 125.

we are also sending the duke of York to Normandy, A.D. 1440.

being therefore in urgent wnat of money, we apply to you for the loan of a hundred pounds.

[a] The negotiations here spoken of must have dealt with the same subjects as those referred to in a state paper of the 24th April 1440, given in Rymer's *Federa* (V., Part I., p. 77).

[b] "The Duke of York was again named Lieut.-General of France and Normandy for five years"; this was on the 2nd July 1440; see Ramsay's *Lancaster and York*, II., 26.

such a persone as ye trust upon for to delyvere it to oure Tresorer of England, or to his deputes assigned to receyve it; where at þe tyme of þe deliveraunce þerof ye shal have sufficeaunt assignement of þe quinszime and disme graunted in oure last parlement, payable at Martinmesse next comyng, yeving credence to þe berer of þese oure lettres in þat þat he shal sey to you on oure behalf. Yeven undir oure prive seal at Westmynstre þe xxvij. day of Januere [1441 ?].

BENET.

III.

(Add. 7096, f. 147*b*.)

Litera domini regis directa domino abbati pro pecuniis mutuo habendis.

By the Kyng.

The king to abbot Curteys.

Trusty and welbelovyd, we grete you wele, and holde for certain that it is not unknowen to you how that but late ago we sent oure right entierly wel-

We lately sent to France the earl of Suffolk

beloved cousin the erl of Suff[olk] and others with him into oure reaume of Fraunce, for divers materes greetly touching the prosperite, worshipe, and welfare of us and oure landes and subgettis; by whos notable and avisy laboures and diligences hit hath liked oure Lord to shewe us his grete favoures and graces in

to contract a marriage for us with a high-born princess.

divers maneres, and in especial to provide us of a quene of highe and noble birth, enduyd with giftes of grace and of nature, so as it is fully trowed that we and alle oure trewe subgiettis and welwillers have

For bringing whom to England with suitable state, and celebrating her coronation, (after which

and shal have cause to thank oure Lord therof. And forasmoche as it is not accordyng to oure worshipe, ne to oure hertis ease, that the comyng of hir into this oure lande be long taried or delayed, we purpose with the grace of oure Lord to dispose and ordeyne,

that she shal be conduyted unto us in alle haste goodly possible, in suche wise as it shal be according to the state and worshipe of us, of hir, and of this oure reaume, and, that doon, to purveye for the solennite of hir coronation[a] in maner and fourme accustumed. Overe this, for your especial rejoissing and confort, we late you to wite that we stande in righte good truste and hope of a paix final to be concluded and had betwix us and oure oncle of Fraunce, for the laisir and oportunite of appointyng of the which, there is taken betwixe us and oure said oncle a trews for a certain tyme, undir the whiche the said paix shal mowe behooffully be tretid to a good conclusion and an ende. And for as moche as the thinges above-said may not be executed and fulfilled withoute ful grete and notable summes of good, and dispenses, and that the grete and importable charges that we have of long tyme borin, namely for the werres and the defense of this oure land, have gretely barid us of tresoure and redy good, we write unto you and preye you right hertely, and as ye love and tendre the worshipe and welfare of us, and in especial of this oure reaume, ye shewe us in this oure necessite your affeccion and good wil, easing us by wey of preste under surete covenable of suche a summe of monney as shal be specified unto you by the berer of these, to whom we wol that ye yeve faithe and credence in that that he shal seye unto you on oure behalve. Yeven under our signet at oure manoir of Shene the xix. day of Juyl [1444].

we trust that peace may be made between England and France)

much money will be required, and our treasury is low.

We therefore beg you to accommodate us with a loan,

of such amount as the bearer will state to you.

To oure trusty and welbelovyd in God the abbot of Saint Edmundesbury.

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[a] Margaret of Anjou was crowned queen of England in Westminster Abbey in April 1445. See Rymer's Fœdera, vol. v.

IV.

(Add. 7096, f. 148*b*.)

Litera regis directa domino abbati, supplicando eidem quod sit Cantabrigge una cum aliis prælatis in vigilia Sancti Michaelis, pro primo lapide capellæ collegii ipsius domini regis ibidem ponendo sive locando.

By the Kyng.

The king to abbot Curteys.

Trusty and webeloved in God, we grete you wele. And forasmuche as we have founded, first to the worship of God, of our Lady seint Marie, and seint Nicholas, on whos day we were broughte first in to this worlde,[a] to thencresce of vertu, augmentacion of clergie, and streingthing of the Chirche, oure college of the same within oure universite of Cambrigge, we have ordeyned þe firste stoon of oure chapel ther to be layed with Goddis mercy on Michielmesse day next comyng, at þe whiche, for þe grete devocion and desire we have that it shuld be devoutly and solempnely doon, we had disposed us to have be þere in oure owne persone. Nevertheles, for þe aier and þe pestelence[b] þat hathe long regned in oure said universite, we comme not þere at þis tyme, but sende thiddre oure cousin þe marquais of Suff[olk], which shal in al thinges do for us and in oure name as we were

The first stone of the chapel of our new college at Cambridge (King's College) is to be laid on Michaelmas day.

Dec. 6.

The marquis of Suffolk will represent us, and we request you, with the prelates to whom invitations are f. 149.

[a] Henry VI. was born on the 6th December, the feast of St. Nicholas, 1421.

[b] No history of Cambridge, so far as I can ascertain, has any reference to the prevalence of a "pestilence" there at this time. But before the fens were drained, the town seems to have been thought unhealthy. Cambridge, says Fuller (Hist. of the Univ. of Cambridge, p. 109), "hath gained "better air by the draining of the "fens." A project was on foot for carrying out this work about the middle of the fifteenth century; but the wars of the Roses broke out, and nothing effectual was done before the middle of the seventeenth century.

there present in oure owne persone. And further we had ordeyned and disposed to have writen for you, and þe reverent faders in God, oure righte trusty and welbeloved þe bisshopes of Norwich, Worcestre, Rowchestre, and the abbot of saint Benet, to have bene þere, with othere mo prelates, to have doo þe service at þis grete solempnite, praying you not to faile to dispose you to be at oure said college on Michelmasse even, so as on the morwe, *in pontificalibus*, ye may doo þe service; as more plainly we have comaunded oure said cousin to sey unto you in oure behalve. And in like wise we write unto everiche of the said bisshops and abbot, and that ye faile not herof, as we specially truste you. Yeven undir oure signet of thegle[a] at oure manoir of Eltham, þe xvij. day of Septembre [1446].[b]

being sent, to attend at Cambridge on the occasion.

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[a] Mr. H. Maxwell Lyte informs me that the eagle was one of the regular signets used by Henry V., and also by Henry VII.; and refers to Nicolas' *Proceedings of the Privy Council*, VI., cxlvii., ccxvi., ccxvii.; also to Bekynton's Journal (1828), edited by Sir H. Nicolas.

[b] This letter contains facts not before known as to the foundation of King's College Chapel. In Willis' *History of the University of Cambridge*, edited, with large additions, by John Willis Clark of Trin. Coll. Cam. in 1886, occurs the following passage, with reference to King's College chapel :—"The "first stone is said to have been "laid at the altar by the king in "person on St. James' day (July "25) 1446." The authority for this is some lines found in a Register of Papal Bulls, preserved in the public library at Cambridge :—

In festo sancti Jacobi sanctam
stabilivit
Hic unctam petram Regia sacra
manus.

But the letter now printed shows that the king himself did not attend the ceremony, and that the stone was laid, not on July 25, but on Sept. 29, Michaelmas Day.

V.

(Add. 7096, f. 149*b*.)

Copia cujusdam literæ episcopi Norwicensis directæ domino abbati, ipsum et confratres suos ac alios villæ de Bury, seculares, clericos, et laicos, attente requirendo quatinus effundant preces et suffragia devota pro egressu et regressu felici Willelmi Marchionis Suff[olk], iter versus regnum Ffranciæ assumentis, pro quiete et pace utriusque regnorum Angliæ et Ffranciæ.

A.D. 1444. Letter from the bishop of Norwich to abbot Curteys, requesting that prayers may be offered up at Bury for the safe going and returning of the marquis of Suffolk, who is about to proceed to France to bring back the new queen.

Thomas [a] permissione divina Norwicensis episcopus, venerabili in Christo patri Willelmo abbati monasterii sancti Edmundi de Bury salutem, gratiam, et benedictionem. Cum nobilis dominus Willelmus Marchio Suff[olk] et devota domina Alicia [b] conthoralis ejusdem, disponente Altissimo, a regno Angliæ felicem assumunt egressum in partes Ffranciæ, pro conducenda suprema domina nostra Margareta, filia regis Ceciliæ, conthorali domini nostri regis supremi, a regno Franciæ in inclitum regnum Angliæ, ad solemnizationem matrimonii inter eosdem canonice celebrandi: Nos considerantes, quod ex solemnizatione hujusmodi matrimonii verisimiliter evitabitur effusio sanguinis Christiani, et pax diu optata et diu desiderata, ut speramus, feliciter concludetur, vos requirimus in Domino et hortamur, ac per vos omnes commonachos et confratres vestros, necnon clerum et populum villæ de Bury prædicto, exemptos et non exemptos, requiri volumus et hortari, quatinus in missis, matutinis, vesperis, pro-

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[a] Thomas Brown was bishop of Norwich between 1436 and 1446. Stubbs' *Registrum.*

[b] Alice Chaucer, daughter and heir of Thomas Chaucer, and granddaughter of the poet, married first Sir John Phelip, secondly William, Marquis of Suffolk. Dugdale's Baronage, under "de la Pole."

cessionibus et prædicationibus verbi Dei, necnon in singulis aliis precibus et suffragiis per vos ac ipsos fiendis, felicem egressum et regressum ac bonam expeditionem dicti nobilis domini et conthoralis suæ prænominatæ, ac omnium et singulorum transeuntium cum eisdem ad negotium hujusmodi perimplendum, vestris et eorum precibus habeatis et habeant specialiter recommendatos. Et ut mentes fidelium ad præmissa facienda propensius excitemus, de Dei omnipotentis summæ et individuæ Trinitatis immensa misericordia, gloriosæque virginis Mariæ et beatorum apostolorum Petri et Pauli omniumque sanctorum meritis et precibus confidentes, omnibus parochianis nostris, et aliis quorum diocesani hanc nostram indulgentiam ratam habuerint et acceptam, de peccatis suis vere contritis, pœnitentibus, et confessis, qui requisitionibus et hortationibus vestris, immo verius nostris, hujusmodi acquieverint, ut præfertur, totiens quotiens quadraginta dies indulgentiæ concedimus per præsentes. Datum nostro sub sigillo in manerio nostro de South Elmham, pænultimo die mensis Octobris, anno Domini millesimo quadringentesimo quadragesimo quarto, et nostræ translationis anno nono.

To all who pray accordingly, f. 150. and fulfil the usual conditions, the bishop grants an indulgence of forty days.

VI.

(Add. 7096, f. 150.)

Copia cujusdam literæ editæ super collatione regiminis scolarum grammaticalium villæ de Bury. f. 150.

Willelmus permissione divina abbas monasterii sancti Edmundi de Bury, ad Romanam ecclesiam nullo medio pertinentis, dilecto nobis in Christo magistro Roberto Ffarceux, scientia grammaticali artiumque facultate graduato, salutem. Regimen et magisterium scolarum grammaticalium infra villam sancti Edmundi de Bury

Appointment of Robert Farceux to the mastership of the grammar schools in Bury.

prædictæ nunc vacantium, et ad nostram collationem *Sic.* spectantium, cum omnibus suis juribus et pertinentiis universis, ac quandam annuam pensionem xl. s. argenti, His emoluments. de medietate ecclesiæ parochialis de Wethirden nostri patronatus, per manus rectorum ejusdem annuatim persolvendam nobis et nostro monasterio debitam, actionemque nostram quam ad dictam habemus pensionem, necnon et xiij. s. iiij. d., cum una roba per manus elemosinarii dicti nostri monasterii qui pro tempore fuerit singulis annis tradenda, pariter cum esculentis et poculentis, tibi et uni clerico infra dicti nostri monasterii elemosinariam diutine ministrandis, et una camera tibi et dicto tuo clerico conveniente, quamdiu dictas scolas in propria persona laudabiliter rexeris, scolaresque causa doctrinæ inibi confluentes moribus et scientia debite informaveris, sicuti boni doctoris sive magistri conditio et conscientia exigunt, gratiose tibi, quoad vixeris et nullibi promotus fueris, concedimus per præsentes. Adjicientes insuper, quod si te dictas scolas aliquo tempore irrationabili, justo impedimento cessante, nostra absque licentia deserere, teve in earum regimine remisse aut negligenter habere contingat, volumus extunc, quod hæc nostra concessio omni suo robore careat et virtute; ita quod nobis nostrisque successoribus liceat dictas scolas cui nobis placuerit libere conferre, præsenti nostra concessione in aliquo non obstante. In cujus rei testimonium has literas nostras patentes super præmissis tibi fieri, sigillumque nostrum eisdem fecimus communiri. Datum apud monasterium nostrum prædictum xxiiij^to^ die mensis Septembris, anno regni regis Henrici sexti post conquestum vicesimo tertio.[a]

The appointment to be held only during good behaviour.

A.D. 1444.

[a] The twenty-third year of Henry VI. began on the 1st September 1444, for his father died on the 31st Aug. 1422.

VII.

(Add. 7096, f. 151*b*.)

Confederatio inter abbatem et conventum sancti Edmundi et abbatem et conventum sancti Petri de Westmonasterio. f. 151*b*.

A convention for mutual support and honour between the abbeys of Bury and Westminster.

Omnibus sanctæ matris ecclesiæ filiis ad quos præsens scriptum pervenerit, Hugo et Willelmus, divina permissione sancti Edmundi et sancti Petri de Westmonasterio abbates et eorundem locorum conventus salutem in Domino sempiternam. Quoniam ex mutuo fraternæ confederationis vinculo crescit caritas et roborantur ecclesiæ, ex communi consilio placuit et assensu, nos et ecclesias nostras invicem vinciri fœdere perpetuo, eoque libentius et justius quo sancti reges patroni nostri specialius sese dilexerint, eosque constat veraciter fuisse consanguineos. Ut ergo alternatim ad auxilium in necessitate concurramus et consilium, et mutua defensione indempnitati nostræ perspiciamus, facta est inter nos talis conventio, videlicet, quod communia sunt nostra capitula, unus idemque per omnia sit conventus, omnium diversitate tam corporali quam spirituali seposita. Altero autem abbate sublato de medio, abbas superstes, si vocatus fuerit, ad alterum accedat monasterium. In cujus præsentia novitii professionem suam faciant, munus benedictionis ab eodem recepturi. Siquis vero ex uno conventu ad alium venerit, vel ad commanendum directus fuerit, domestico suscipiatur affectu, et omnis ei humanitas exhibeatur, donec ordinate recesserit, vel ecclesiæ suæ consignetur ad pacem. Quod tamen ei non competit quem arguit horribile flagitium. Et si abbas alterius ecclesiæ decesserit, audito obitu suo velut pro proprio abbate fiat servitium; si vero monachus, pro quolibet plenum tricennarium hinc inde persolvatur, et nomina hinc inde decedentium, singulis annis die anniversa-

riorum suorum recitanda, in martyrologio[1] conscribantur, sollempnitates etiam sanctorum patronorum nostrorum hinc inde cum quatuor cantoribus in cappis singulis festivitatibus suis sollempniter celebrentur. Ut igitur hæc nostra statuta firma sint inperpetuum, cartas nostras sigillis nostris roboratas confecimus.[a]

VIII.

(Add. 7096, f. 161*a*.)

Litera abbatis Sancti Albani[b] *præsidentis*[c] *transmissa abbati Willelmo Curteys, de periculis malitiose motis contra religionem monasticam in Concilio Basiliensi.*

A.D. 1440? Letter from the abbot of

Præhonorabilis domine et pater, cordialiter condilecte: Post recommendationes intimas damus vobis

[1] *martilogio*, MS.

[a] This convention or agreement seems to have been drawn up while Hugo de Northwolde (1215–1229) was abbot of Bury, and William de Humetz (1214–1223) abbot of Westminster. Abbot Curteys seems to have thought that at a time when the privileges of abbeys were being assailed, and the morals of monks impugned, at the council of Basle, it might be useful to call attention to a document which, to a certain extent, bound two great monasteries together, and gave them common interests; he therefore caused it to be copied into his Register. It is noteworthy that the clause allowing a monk who had committed a grave offence in one monastery to be welcomed and harboured in the other, is here expressed much more cautiously than was the case in the agreement between Bury and Hulme; (*supra*, p. 2; Battely, p. 37).

[b] John of Whethamstede, the friend of the "good duke Humphrey," a great collector and copier of MSS., and a man of untiring literary activity, was twice abbot of St. Albans, from 1420 to 1440, and again from 1451 to his death in 1464. This letter must, of course, have been written in the first-named period, for the Council of Basle had come to an end several years before his second abbacy began.

[c] In one of his letters printed by Mr. Riley (Rolls edition of Whethamstede, II. 390) abbot John describes himself as "Nigrorum monachorum præsidens."

St. Alban to abbot Curteys requesting that Bury would send some learned men to the Council of Basle to defend the monastic institute.

intelligere expressius per præsentes, quomodo sæpe, sæpius, immo sæpissime per venerabilem virum abbatem Eboracensem [a] informati existimus, quomodo in hoc sacro pendenti Basiliensi consilio æmulos varios multifariasque linguas detractorias possidemus. In tantumque invaluit eorum canina detractio, quod nisi celeriter magisque potenter insurgatur ex adverso, multum verisimiliter ordo monasticus noster perpetua rerum dispendia, quod Deus prohibeat, patietur. Ne igitur prævaleat inimicus in malitia, exurgatis vos, f. 161*b*. domine, potenter pro parte vestra; de vestrisque graduatis, quibus singulariter suffulti statis, unum in vestra opinione magis idoneum ad ipsum sacrum consilium cum majori celeritate qua poteritis destine-
Job vii. 1. tis. Non enim, ut scribit Job vir justus, militia est vita hominis, immo malitia super terram? neque sicut dies mercenarii, immo verius, velut malincolici aut malivoli sunt dies ejus? Ut igitur sapientia vincat malitiam, attingatque a fine usque ad finem fortiter, procuretque omnia disponi ibidem suaviter, mittatis illuc unum de vestris sapientibus, qui scit, velit, aut sufficiat dentem caninum contundere, contraque tales oblatratores zelo tuendæ libertatis audaciter relatrare. Jam enim instat conclusio quasi totius consilii; possetque procurator unus, pro nunc ibidem existens, plus proficere die uno quam si stetisset continue inter ipsos ab initio usque in præsens. Jam etiam instat et imminet inimicus a tergo, et quasi percussuro similis; urgetque necessitas ut apprehendamus arma, gla-
Ps. xxxiv., 2. dium, et scutum, sibique resistentias pro viribus faciamus. Jam insuper instat et pulsat, clamat et postulat venerabilis frater Eboracensis, ut sibi, soli et ad pugnandum contra tantos penitus insufficienti, adjutorium ministremus. Alioquin orat et implorat quod non suæ

The moment is critical, for the end of the council is at hand.

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[a] This must have been John Cottingham, who was abbot of York from 1438 to 1464 (Dugd. Mon.)

sed nostræ imputetur negligentiæ, licet captivetur filia Syon, perpetuæque servitutis dispendia nostra religio patiatur. Igitur, pater, cum per ipsum nos, vosque per nos, satis sufficienter præmuniti estis, sub pœna periculi quæ incumbit, hoc quod vobis modo suggeritur nullatenus facere omittatis; intellecturi pro certo, quomodo in forma qua vobis, ita patribus aliis, apud quos viget zelus bonus religionis, ad finem istum instantias faciebamus, quod si nollent commodis communibus privatisque honoribus compati, possemus nos per has nostras diligentias tam apud Deum quam erga hominem rationabiliter excusari. Et ut ita possetis, etiam et vos consulimus, suggerimus, repetimus, et rogamus, quatenus in quantum ad vos attinet faciatis pro tuendis viribus nostræ monasticæ religionis. Quam feliciter in singulis ille abbas supremus, qui turbationis permittit tempora, odit tamen momenta finalis periclitationis.[a] In monasterio de Sancto Albano, mensis Aprilis die vicesimo quinto.

Johannes monasticæ religionis in Anglia præsidens, licet indignus.

IX.

(Add. 7096, f. 161*b*.)

Litera Willelmo Curteys abbati transmissa per quendam religiosum in Consilio Basiliensi remanentem, et sibi intimantem aliqua pericula contra religiosos exemptos in eodem consilio de novo adtunc ventilata, et super remedio contra hujusmodi providendo consulentem.

John Fornesete, a monk of Norwich, attending

Humillimam sui recommendationem cum omni reverentia et honore debitis tanto patri. Præhonorande in Christo pater, cum filialis constet esse officii debi-

[a] The conclusion of the sentence seems to be wanting.

tum servitutis reddere patri, in ipsis præcipue quæ ad ejus commodum pertinent seu honorem, considerans in hoc præsenti consilio Basiliensi de novo aliqua ventilari, quæ, si præoptato fine juxta elaborantium vota quomodolibet potirentur, in non modicum privilegiatæ exemptionis vestræ, sicut et omnium exemptorum, verterentur præjudicium, hinc est quod, ubi meæ parvitatis insufficientia ipsa excogitata mala contra exemptiones religiosorum, quæ huic annexa cedula manifestat, juxta cordis desiderium ex toto nequeat tollere, vestræ saltem dignissimæ paternitati, cujus commodum et honorem permaxime teneor atque volo pro viribus promovere, eadem in scriptis pro præsenti statui nunciare, quatinus matura deliberatione habita super eisdem, cum cæteris patribus atque viris ipsis malis resistentibus, vestra etiam paternitas resistere non postponat.

the Council of Basle, to abbot Curteys.

The abbot ought to know what is being said against monastic exemptions, so that he may prepare to resist attacks.

Et quia expeditior modus resistendi nequit inveniri, ut creditur, quam per multiplicationem vocum in consilio de jure interesse debentium, eo quod omnis processus consilii supradicti, in concludendo sive decretando aliquid, fit per quatuor deputationes,[a] in quarum qualibet vocum semper prævalet multitudo, ideo, ut per adjectionem vocis vestræ, quam de jure potestis et debetis habere in consilio generali, numerus accrescat resistentium veneno huic pessimo, valde expediens fore arbitror, ut si vestra paternitas ad consilium præsens accedere personaliter non intendat, aliquem constituatis procuratorem, qui vice et nomine vestro

f. 162.

All business at the council is transacted by four delegations, in each of which the decision is by a majority of voices.

You, therefore, should be represented here

[a] The establishment of the four deputations in 1430, and the regulations ordering their procedure, are recorded in Bail, Mansi, and elsewhere. They were suggested by Cardinal Julian Cesarini, and were nominally devoted to the consideration of "Faith," "Hope," "Charity," and "other Matters." They were well devised so as to perpetuate the vitality of the Council, so far as was possible, over the long intervals separating the public sessions; and also to neutralize in part the numerical superiority of the Italian and French bishops.

by a proctor, if you cannot attend personally.

cum aliis laboret, diligentiamque adhibeat pervigilem in hac parte. Quoniam revera, pater, Judas non dormit. Nam etsi episcopi, hujus operis promotores, osculo blandi sermonis religiosis applaudant exterius, ipsos tamen, suorum bonorum et facultatum cupidine ducti, ad, ultimate, destructionis interitum, licet adhuc sub occulto, deducere elaborant. Nam nedum ista contra religiosos attemptarunt, sed et singulas ecclesiarum appropriationes conati sunt tollere ab eisdem. Est verum insuper, quod quia articuli, in forma qua vobis missi sunt, ad notitiam religiosorum venerant antequam propositi fuerant et publicati in consilio, dolor non modicus, immo maximus, inter episcopos exortus est, qui tamen laboribus non parcent, ut suum intentum in hac materia producere valeant ad effectum. Nam quatuor ordinibus mendicantium, ne intentioni suæ contradicerent, aut in contrarium laborarent aliis cum exemptis, promittendo juraverunt atque jurando promiserunt, quod eorum privilegiis non intenderent quovismodo in hoc negotio derogare. Quo a nobis cognito, facta est privata convocatio omnium religiosorum, tam possessionatorum quam mendicantium, per venerabilem abbatem Cisterciensem,[a] doctorem utique peritissimum; ubi, habita communicatione super eisdem articulis, unanimi assensu promiserunt omnes et singuli contra eosdem diligentissime laborare, clarissimo cernentes intuitu, quod dicti articuli non solum contra

Judas does not sleep; the bishops are working, not only to do away with exemptions, but to abolish the impropriations of tithes by monasteries.

The articles hereon proposed in the Council have been sent to you.

The bishops have assured the mendicant orders that with them they do not intend to interfere.

But at a general meeting of monks and friars, presided over by the abbot of Citeaux, the articles were unanimously condemned.

[a] Concerning this able abbot of Citeaux many particulars are given in *Gallia Christiana*, (IV., 1003; Paris, 1728). Jean Picart, of Aulnet, elected in 1428, was abbot of Citeaux till his death in 1440. He went to the Council of Basle in 1435, representing there his own order, and also the university of Paris. An address which he delivered in Dec. 1439 made such an impression, that the Council caused a copy of it, with a laudatory inscription, to be sent to Citeaux. He was engaged in the negotiations with the utraquist Bohemians, and so conducted himself as to earn the praise of the famous Dominican, John of Ragusa. In 1436 he lent to the fathers of Basle 300 golden ducats. He left the Council in 1437, but returned to it in 1438, as the envoy of Philip the Good duke of Burgundy.

possessionatorum exemptiones, sed et mendicantium et omnium generaliter religiosorum, qui aliquas jurisdictiones habent in diocesibus episcoporum, privilegia laborarent. Considerantes igitur, dignissime pater, pericula de verisimili ex præmissis sequentia, quæ, nisi eisdem prima facie resistatur, in maximum possent cedere nostræ religionis periculum, aliquem constituatis procuratorem, qui nostram partem fortificet in hac causa; scientes quod magister Johannes Salusbery, subprior ecclesiæ Christi Cantuariæ, qui manet in consortio patris mei, consimili de causa litteras direxit ad sancti Augustini Eveshammiæque abbates. Si quid enim vestræ placuerit paternitati, quod ego faciam in præmissis, assignet mihi patris dextera, et juxta exilitatem ingenii mei diligentiam adhibebo. Ista materia, pater præhonorande, non est sæcularibus aperienda. Ideo etc. vestram præhonorabilem paternitatem conservet in prosperis, protegens ab adversis, cujus hodie solemnia colimus, Beata Trinitas, Pater, Filius, et Spiritus Sanctus. Amen.

the appointment of a proctor is most necessary.

John Salusbery of Christ Church, Canterbury has written to Canterbury and Evesham to the same effect.

Scripta Basiliæ in solemni festo beatissimæ Trinitatis, transmissa tamen, propter moram nuncii, xiiij. die mensis Junii. Nec miretur paternitas vestra de plicatura literæ, ego enim ipsam aperui, propter tardiorem datam scribendam.

Vestræ reverendissimæ paternitatis filius et orator, Johannes Fforнesete, monachus Norwicensis, ad singula mandata paratus.

X.

(Add. 7096, f. 168*a*.)

Supplicatio quædam porrecta domino Cancellario Angliæ pro quodam brevi regio concedendo, ad citandum certas personas quod comparerent in cancellaria domini regis, et quibusdam articulis per J. de A. eis porrigendis responderent.

Bill of John Yeldham, and Joan, his wife, to the Lord Chancellor, praying that right be done in regard to the will of her first husband, and the money which she brought him.

To oure ful gracious lord the chaunceler of Englond; Besechyn you mekely John Yeldham and Johane his wyf, doughter of Thomas Dufhouse, late citezein and ffishmonger of Londone. Forasmoche as the same Thomas and one John Jerveys of Bildestone[a] in the counte of Suffolk, by their assent, that is to seye, the seid John Jerveys maried Thomas his yongest sone to the seid Johane, at the makyng of which mariage among othir composicions, covenauntes, and compromisses had betwene thaim, it was fully agreed that the seid John Jerveys shuld yef with his seid sone an c. li., and the seid Thomas Dufhous shuld gif with his seid doughter an othir c. li., tho cc. li. to be delyvered to the seid Thomas Jerveys for to put them in excercise of marchaundise for the encrece and welfare of hym and the seid Johane; and howbeit that this same Thomas Jerveys, by mysrewle and for lack of good avyce, lost, wasted, and distroyed these seid cc. li. withinne fewe yeres, to grete hurt and hyndryng of the seid Johane; wherof the seid Thomas Jerveys, afterward lying on his deth bedde, had grete and grevous gruggyng in his consciens that he had thus empovered the seid Johane, and, whereas he toke hir with the seid c. li., and grete good beside, left hir nat worth a peny; callid to hym Johane Jerveys his modir and executrice of the testament of John Jerveys

[a] The little town of Bildeston or Bilson is close to the village Brent Eleigh, which was a manor belonging to the convent of St. Edmund (vol. i., 320).

abovesaid, in presens of a brothir of his John Motte, and Anneys his wyf, and Robert Stanesby and Katerine his wif, and prayed her and required hir, that as she wolde the welfare and the savacioun of his soule, that the seid Johane his wif shulde have, terme of hir lyf, the maner of Swiftes, whiche that the seid John Jerveys his fadir had devised to hym by his testament, that is to say, xxij. marcs worth lond f. 168*b*. yerly, or ellys that she schulde be restoryd ageyne to the c. li. that he had with the seid Johane his wyf in mariage. And this he made his brothir to write, in presens of his seid modir and othir of his kynnesmen, for his laste wil, and with oute this fulfilled he dred hym that he shuld have streit and grevous punyshment of God Almyghty. And albeit that your seid suppliauntz have ofte tyme required the seid Johane Jerveys the modir to perfourme thentent and wil of the seid Thomas Jerveys, she utterly refusith to doo it. Wherfor, gracious Lord, you like to considre the premisses and theruppon to graunte a writ *sub pœna* directe to the seid Johane Jerveys, that she may come befor oure sovereyn lord the kyng in his chauncerye, there to be redressed uppon these premisses, as right and consciens requiren, in the worship of God and in werke of charitee.

XI.

(Add. 7096, f. 180.)

Litera supplicatoria domino regi porrecta per abbatem, priorem, et conventum pro certis bonis monasterio appropriandis pro die anniversario Thomæ nuper ducis Exoniæ annuatim imperpetuum ibidem solemniter observando. f. 180.

A.D. 1444. Petition from the abbot and convent for a licence in

To the king our souverain lord.

Besechyn mekely youre humble and perpetual oratours, the abbot, priour, and convent of Saint Edmonde

mortmain to carry out the bequest made to the abbey by the late Duke of Exeter for the good of his soul.

Bury and youre humble bedemen; also Thomas Walber, clerc, and John Bertram, attorneys of the noble prince Thomas[a] late duc of Excestre, whos soule be with God: That forasmuche as in his laste wil and legate he ordeyned and besette his body to be entered and grave in the devout place of youre progenitours and youre noble fundacioun, called Saint Edmondes monastery, and therwithe besette certain goodes to purchace livelode unto the value of xx. li. yerely for to be yoven in to the seid monastery for evere, to thentent that his yerely mynde day shul evere after be doon therwithe and kept, and certain dedes of almesse and divine service doon there for the soule of hym and all youre noble progenitours, amonges youre seid oratours to be hade in devout and especial remembraunce for evere; whiche blessed entent is not yet performed: In consideracioun wherof, please hit unto youre highnesse, of youre most ample and benigne grace, for to graunte unto youre said besechers youre gracieux lettres pattentes of licence, to amorteise the seid livelode unto youre seid oratours, to be made under youre grete seel in deue forme, after the contenue of a cedule herto annexid, without any fyne or fee yelding unto youre use in this behalf. And youre said oratours shal perpetually pray God for you.

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[a] Thomas Beaufort, youngest son of John of Gaunt by Catharine Swinford, fought at Agincourt (1415), was created duke of Exeter in 1417, and died in 1427. Being at Greenwich in that year, he made his will, directing that his body should be interred in the chapel of the Blessed Virgin at St. Edmundsbury, and that a thousand masses should be said for his soul and the souls of his parents; for which purpose he made the here-mentioned and other bequests to the monks of Bury. In Shakspere's *Henry V.* this duke plays a rather important part. He is also introduced among the dramatis personæ in *Henry VI.*, Part I., and is represented by mistake as being alive at the time of the king's coronation at Paris (1431), and later. Dugdale's *Baronage*; Weever's *Funeral Monuments.*

XII.

(Add. 7096, f. 180.)

Licentia concessa Thomæ Walber clerico et Johanni Bertram executoribus testamenti prædicti ducis, ad perquirendum et appropriandum prædicto monasterio terras et tenementa ad valorem xx. librarum per annum, causa superius expressata, cum aliis literis regiis in quibus quædam parcellæ terræ noviter perquisitæ inferius specialiter exprimuntur.

Licence in mortmain for the purposes specified in the foregoing document.

Henricus Dei gratia rex Angliæ et Franciæ et dominus Hiberniæ omnibus ad quos præsentes literæ pervenerint salutem. Sciatis quod de gratia nostra speciali concessimus et licentiam dedimus, pro nobis et hæredibus nostris, dilectis nobis Thomæ Walber clerico et Johanni Bertram, quod ipsi terras et tenementa ad valorem viginti librarum per annum, quæ de nobis non tenentur de capite, ubicumque infra regnum nostrum Angliæ fuerint, dilectis nobis in Christo abbati et conventui sancti Edmundi de Bury et successoribus suis imperpetuum sub certa forma dare possint et concedere; ac etiam eisdem abbati et conventui, quod hujusmodi terras et tenementa a præfatis Thoma et Johanne in forma prædicta recipere possint et tenere sibi et successoribus suis prædictis imperpetuum, sicut prædictum est. Similiter tenore præsentium licentiam dedimus specialem, statuto de terris et tenementis ad manum mortuam non ponendis, aut aliquibus aliis statutis sive ordinationibus incontrarium editis, factis, ordinatis, seu provisis non obstantibus. Nolentes quod prædicti Thomas et Johannes, vel hæredes sui, aut præfati abbas et conventus, seu successores sui, ratione statuti prædicti, vel occasione præmissorum, per nos vel hæredes nostros, justitiarios, escaetores, vicecomites, aut alios ballivos seu ministros

nostros, vel hæredum nostrorum quoscumque, impetantur, perturbentur, occasionentur, molestentur in aliquo, seu graventur. Dum tamen per inquisitiones inde capiendas, et in cancellaria nostra vel hæredum nostrorum rite retornandas, compertum sit quod id fieri possit absque præjudicio sive dampno nostri vel hæredum nostrorum aut aliorum quorumcumque. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso apud Westmonasterium duo-
A.D. 1444. decimo die Augusti, anno regni nostri vicesimo secundo pro viginti libris solutis in hanaperio.

STEPYNDON.

XIII.

(Add. 7096, f. 188.)

Litera sub regis privato sigillo, directa abbati Sancti Edmundi et aliis, pro benevolentia eidem domino
Sic. *regi ostendenda, in defensione ducatuum Aquitanniæ et Normanniæ, et ad movendum fideles ligeos et subditos ejusdem regis pro eorum captanda in ea parte benevolentia, prout inferius continetur.*[a]

A.D. 1444. By the Kyng.

The king to abbot Curteys. Trusty and welbeloved. Forasmoche as we holde for certaine that the grete entreprises that oure adversarie of Fraunce and his eldest son,[b] that calleth himself daulphyn, have of late tyme had in oure duchee of
The king of France and his eldest Guyenne, to the grete hurte, harme, and hevynesse of us and of all oure trewe subgettis, namely of that

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[a] There is a circular letter in Rymer's *Fœdera* (vol. v., Part 1), dated March 7th, 1443 (Old Style), addressed to the royal officers at the ports from Sandwich to Southampton, in which the situation of affairs in France, as described, seems to be almost exactly the same as that painted in this and the two following letters.

[b] Afterwards Louis XI.

cuntree, be not unknowen unto you, and as we be fully acertained they bene in all wyses disposed to doo that that shal be possible unto hem to doo, with all the puissance that they shal mowe gedre, of theire owne or ellys of theire allies of Spayne and othir places, to procede ferther, and in this same season, to the ferther hurt of us, as wel in oure saide duchee of Guyenne, as in oure duchee of Normandie, and of likelyhode shal so doo, olesse thenne they be myghtely withstande withoute delaye or tarieing, wherto we dispose us with the grace of God, to doo all the devoire and diligence possible unto us, withoute sparyng of any laboure or of goode that we shal mowe by any menys gete to emplye to that entent: Nevertheless, for as moche as we considre wel that it shal nat be faisible unto us so sone to purveye for such resistence as shal be behoveful to the lette of þeire malicious purpos, withoute þat ye and oþer oure trewe subgettis wol shewe us your kyndenesse and youre good-wil þerinne, as we fully truste that in this oure grettest nede ye wil so do: We write unto you, exhortyng and praying you ful hertely to considre, how that the saide oure two duchies bene of the most auncien enheritaunce þat hath belanged unto us and to oure noble progenitours kynges of Englande outwarde, and how grete and irrecuperable an hurte shulde growe unto us and to this oure reaume þerby, as wel in the lak of the seid cuntrees so behoveful to þis oure lande, as in oure worship þoroughoute all þe worlde; and þees þinges abovesaide tendrely weyen and considered, to shewe us your said kyndenesse and good wille, and so to putto your good handes and helpe, þat, by þe meene of you and oþer oure good trewe subgettis, we may sone withstande and rebuke the seide malicious purpos of oure forsaide adversarie to þe releve of the said cuntrees, and to rejoysing and comfort of you and of alle oure trewe

son are using every effort to deprive us of our duchies of Guienne and Normandy.

In this emergency we need your help and that of all loyal persons.

subgettis, as we truste to oure Lord þat we shal so doo.

From the high character which you justly bear in Suffolk, we attach great importance to your hearty co-operation.

And forasmoche as it is not unknowen, þat God hath endowed you with grete and notable discrecioun, and with grete credence and reputacioun, and also grete love and favoure of the poeple and duellers of your cuntree, so þat it is in your power gretly to sture hem and enduce þeim to servyng and fulfillyng of oure desire abovesaide: We pray you as hertely as we can þat ye wol not spare youre good laboure neiþer your diligence, but doo all þat shal be possible unto you þerinne, as ye love þe worship and welfare of us and þis oure reaume, and of oure saide cuntrees. And failleth not herinne, as oure singuler truste is in you, yeving ful feiþ and credence to ye bringer of these, in that he shall say unto you on oure behalve, touching þe matiers above saide. Yeven undir oure prive seal at oure manoir of Shene[a] þe seconde day of Marche.

ALBERTON.

To oure trusty and welbeloved thabbot of Bury, Johan Hevenyngham, William Drury, knightes, John Harlestoun and oure sherrief of þe shire of Suffolk, and to everiche of theyme.

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[a] There must have been a royal residence at Sheen (East Sheen, near Mortlake, in Surrey) since the days of Chaucer:—

"And whan this boke ys made,
"yeve it the quene,
"On my byhalfe, at Eltham, or
"at Sheene."

Legende of Goode Women; Prologue.

XIV.

(Add. 7096, f. 189*a*.)

Instructio sub privato sigillo directa præfato abbati et aliis, causa superius expressata.

A.D. 1444. Letter of instruction to the same persons.

Credence committed by the kyng oure soverain lord unto his dere in God thabbot of Bury, his trusty and welbelovyd John Hevenyngham, William Drury, knyghtes, John Harleston, oure sherref of þe shire of Suffolk, and to everiche of hem, for to shewe and declare on his behalve to þe prelatz, towneships, knyghtes, squiers, thriftymen, and oþer comminaltees within his said shire of Suffolk.

First, þe said abbot and oþer persones abovesaid shal say, þat [to] þentent þat þey shal have þe fuller knoweleche of þe malicious purpos of þe saide adversarie, þe kyng hath charged hem to say, how þat but late agoo þere cam unto hym oute of his saide cuntre of Guyenne, Sir Robert Roos,[a] maister Thomas Bekyngton his secretarie, Sir Loys d'Espoye, knyghte, and oþer, with lettres and credence sent to þe kyng from þe iii. estatz of his cuntre of Guyenne, and also with

Tidings lately received from Guienne inform us that the French, in

[a] Sir Robert Roos, Thomas Bekyngton, and Sir Edward Hull were three officials of the royal household whom Henry VI. sent into Guienne in 1442, partly in connexion with the Armagnac marriage affair (the Comte de Foix having proposed one of his daughters as a bride for the king of England), partly to observe and inquire into the state of the country. Bekyngton and Roos returned to England in January 1443, and reported in the manner noticed in the text. "Loys d'Espoye" is probably the "Lodowicus de Espoyre" who is named in a list of "French "who served under John duke of "Bedford" (Stevenson's "Wars of "the English in France," vol. ii., part 2, p. 532, Roils series). On Bekyngton see the article in the Dict. of Nat. Biography, and the "Bekyngton Correspondence," Rolls series. He was a Somersetshire man, became a fellow of New College, Oxford, entered into the service of Humphrey duke of Gloucester, and then of Henry VI., as secretary, and was promoted to the see of Bath and Wells in October 1443. He died in 1465.

concert with their Spanish allies, are forming plans for attacking Bordeaux and Bayonne.

lettres sende unto hym from his counseil of Burdeaux, þe whiche credence contiegneth many and divers articles and amonges oþer þees þat folwen, that is to say :—

That after þe tyme þat þe kynges adversarie was at Montauban [a] in Guyenne, a knyght on þe behalve of þe kynges of Spaigne come to þe saide adversarie for to appointe and ordeyne an armee by see and by lande to be put into galyes and oþer vesselx to be armed in all haste, ayenste þe kynges citee of Burdeaux, and by see and by lande ayenste þe kynges citee of Baion.[b]

Other towns, near Bordeaux, are in danger.

Also þe kyng is fully acertained by the saide persones, þat in right short tyme his adversarie and his armee wolde put sieges all at oones in iii. divers places, þat is for to say, to þe kynges towne of Seint Maquary,[c] vj. leges from Burdeaux, to þe toune of Rions, iiii. myles upon þe ryver of Gyronde, and to þe Castel d'Avros; enbassadors of the whiche is grete perill;[1] and for defaulte of folke and helpe it is in grete hurte of þe kynges citee of Burdeaux.

French intrigue is active at Toulouse.

And also þat þe kynges saide adversarie sende his counseil to Tholouse, and called togedre all þerles, seneschalx, and barons of his cuntree on þat side, for to ordeigne for his descense towarde Burdeaux, and

[1] Sic in MS.

[a] Charles VII. passed the winter of 1443–4 at Montauban; see Barante, *Hist. des Ducs de Bourgogne*, vii. 161.

[b] Many of the details given in this letter are not noticed by Monstrelet, nor by any of the modern French historians. Of course the truce between England and France, which was soon afterwards concluded at Tours, deprived of their importance the aggressive schemes and plans for sieges here described.

[c] St. Macaire is on the Garonne, twenty miles above Bordeaux. Rions is the modern Royan, the situation of which, near the mouth of the Gironde, exactly corresponds to the description given in the text. Marmande is on the Garonne, about twenty miles above St. Macaire.

purposed him to come and to be befor þe kynges citee of Burdeaux in right short tyme by all parties, but if þer were remedie purveied into þe contrarie.

And also, þat by þe same þinges and maniers þe kynges saide adversarie hath made and ordeigned to conquere þe citees of Baion and of Ax, and þe remenaunt of þe kynges lordshipe and cuntre to him obeissaunt in Guyenne, and hath made a vowe, and is fully appointed, þat he wil not departe unto þe tyme that he have conquered Burdeaux, Baione, and all þe kynges obeisaunce; so ferforthe þat where þis Cristemasse he had shapen hym to have ben at Tholouse, he lay at the castel of Montauban abovesaide, þe whiche is in Guyenne, oonly for þe perfourmyng of his saide avowe and appointement, and is nowe resorted ayen unto Marmand for þe conquest abovesaide :— f. 189*b*. The French king's vow.

And furþermore þe saide abbot and þe saide oþer persones shal for þe matiers and causes above writen, and for þe matiers and causes contiegned in a minute of a lettre delivered to him, þe which lettre þe kyng writeth at this tyme unto divers his subgiettis in his shire of Suffolk :—

Also for other matiers and causes, suche as þat for þe tyme him shal seem necessarie and behoveful, sture and moeve hem by all þe weyes and meenes þat for þe tyme him shal seme goode, to þat þat þe kyng desireth by his saide lettres.

And peras þe kyng sendeth nowe to þe saide abbot and oþer persones above writen his lettres undir his prive seal, with þe whiche he sendeth nowe unto hem at þis tyme, with blanke tailles, certaine his lettres undre his prive seel, exhortatyf bothe of aide of men, monney, and vitaille, þe kyng wol and prayeth þe seid abbot and oþer persones above writen, þat þey wol directe þe saide lettres and late write in þe tailles of hem þe names of such prelatz, townes, and oþer The abbot and those joined with him are urged to stir up all classes and persons to carry out the king's wishes.

persones dwelling in þe shire of Suffolk, as hem shal seme goode, þat in þis his necessitee þey helpe him for þe same of men, vitaille, and shippes, and þat þey make be delivered unto hem þe saide lettres, and sture hem and induce hem to aide þe kyng in þees his necessitees, after þe teneur, effect, and fourme of his lettres to þem directed, and better if þat þey better can.

And forasmoche as þe necessitees þat þe kynges citees of Burdeaux and of Baion standeth ynne asketh hasty and undelayed aide and provision, bothe of men, vitaille, and shippes, for þe socours and relief of hem, the kyng prayeth þerfor þe seide abbot and oþer persones abovesaide, þat as hastely as þat þey and everiche of hem shal mowe, þey doo and execute þe kinges desires abovesaide; and everich of hem sturyng furþermore and inducyng þe poeple of þe shire of Suffolk abovesaide, by all þe weyes and meenes þat ye shal mowe for þe tyme, for an aide of men, vitaille, and shippes for þe relief and socours of Burdeaux, and þat ye, þe saide abbot and oþer persones above writen, ordeigne þe said men, vitaille, and shippes to be sent over in all haste to Burdeaux, for þe socours and relief of it. And þe kyng wol þat þe seid abbot and oþer persones abovesaide certefie him in all convenable haste, what by þeim and by þeire laboure shal be doo in þis behalve.

All supplies raised in Suffolk to be sent at once to Bordeaux.

XV.

(Add. 7096, f. 189*b*.)

Litera sub privato sigillo directa abbati sancti Edmundi et aliis, ad providendum homines, victualia, et naves, ad transfretandum cum duce de Somersete pro defensione ducatus prædicti.

By the Kyng.

A.D. 1444.

Right dere in God and trusty and welbeloved. We receive dayly tidinges oute of oure duchee of Guyenne of þe malicious purpos þat oure adversarie of Ffraunce and his eldest son, he þat calleth himself daulphyn, with all þe mighte and puissances þat þey can gedre or assemble, and in especiale with þeim of Spaigne, is fully disposed to subdue oure saide duche in al so short tyme as he shal mowe, wherto he hath do and doth his daily bisinesse and laboure. For þe socours of the whiche oure duchee, and to þe resistence of the malicious entent and purpos of oure saide adversarie, we have do, and also yet do daily, labours and bisinesses, so þat by þe mercy of oure Lord it shal be to þe joye, relevyng, and comfort of oure subgettes of oure saide duchee, and to rebuke of oure saide adversarie; and have witholde þerfor oure cousin of Somerset,[a] whom with a grete and mighty puissance of men of armes and of archers we sende over at þis tyme. And for as moche as socours of oure saide duchee asketh hasty aide of men and of vitaille, and to be purveied þerof in short[er] tyme þan þat oure saide cousin of Somerset may be redy, we pray you þerfor hertely, þat for þe weel of us, of you, and of all our trewe

The king to abbot Curteys and others.

We are sending the Earl of Somerset to France with a large force.

f. 190.

But the emergency in Guienne demands instant relief.

[a] Edmund Beaufort, second duke of Somerset, great grandson of John of Gaunt. Shortly before the truce of Tours in May 1444, the duke of York "was superseded "in the lieutenancy of France by "Somerset, whose uncle the Car-"dinal was chief minister." (Dict. of Nat. Biography.) This Somerset was killed at the battle of St. Albans in 1455.

subgettes of oure reaumes and lordships, and also for þe conservacion of oure good citees of Burdeaux and of Baion, and of þe cuntrees þeraboute, ye wil in all þe haste þat ye goodly can or may, withoute any latchesse or feyntise, effectuelly laboure for an aide of men, vitaille, and shippes to be sende by you over in all haste for þe socours and relevyng of oure citee of Burdeaux, after þe tenure, effect, and purport of oure oþer lettres and credences undre oure prive seel, herebefore to you adressed, delivered; latyng you wite þat þe maire, aldermen, and cominaltie of oure citee of Londone have nowe at þis tyme wel, kyndely, and notably acquite hem unto us of an aide of men and vitaille for þe relevyng of oure citees of Burdeaux and of Baion, to be sende over in all haste. And so we truste þat by youre goode and effectuel meenes and labours in þis behalve, we shal also be purveied in haste of oure shire of Suffolk. And we pray you hertely, as oure singuler truste is in you, and as þat ye wol have especial thanke of us, ye leve not þis in any wise. Yeven undre oure prive seel at Westminstre, ye v. day of Avrill.

London has furnished men and supplies liberally.

We trust that by your means Suffolk will be no less generous.

XVI.

(Add. 7096, f. 190*a*.)

Litera sub privato sigillo directa dicto abbati et aliis ad certificandum regem per certum diem limitatum de labore suo et alia causa antedicta.

A.D. 1444. By the Kyng.

The king to abbot Curteys and others, reminding them that the privy

Right dere in God, and trusty and welbeloved. Howebeit þat nowe late by oure lettres of commissioun undre oure grete seel, and also by oure lettres and credences undir oure privie seel, for divers considerations in þeim contiegned and expressed, in especial for þe socours of oure duchee of Guyenne, and of oure goode citees of Burdeaux and of Baion, we de-

sired and prayed you, aswel of yourself, as for to have enduced, stured, and moeved oþer of oure shire of Suffolk, of an aide of men, vitaille, and shippes, to have be sent over þider by you in all haste; and what also ye shulde have doon in þis matiere ye shulde have certefied us, as in oure saide lettres and credences it is contiegned more at large; yet what socours and aide þat ye have ordeigned for in þis behalve ye have not certefied us, wherof we mervaile. And forasmoche as nowe late we have had new tithinges of þe malicious purpos of oure adversarie of Ffraunce, whiche hath assembled þe grettest multitude and puissaunce of poeple, and also made þe strengest and myghtiest ordenance þat hath be seyn of tyme oute of mynde, and purposeth within right short tyme to destruye and conquere oure saide duchee, þat God forbede: We wol þerfor pray you and also charge you, þat ye doo youre goode effectuelle labours and bisinesses for þe aide and socours of oure saide duchee and citees, after the teneure, effect, and purport of oure saide lettres and credences. And what diligences and labours þat ye have doon and also shal doo in þis behalve, and also of suche aide and grauntes as by you and also by your goode meenes oure subgettes of oure saide shire of Suffolk wol and be disposed to do at this tyme, for the same oure duchee and citees, we wol and charge you þat ye certefie us in all goodly haste, and at þe ferþeste by þe xv^e^ of Estre next commyng, and þat in noo wise ye leve þis. Yeven undre oure prive seel at oure Castell of Windesore, þe xv. day of Averill.

seals sent to them with a view to raising succours for the English in Guienne, have not yet been answered.

To þe righte dere in God þabbot of Bury, oure [dere] and welbeloved John Hevenyngham and William Drury knyȝtes, John Harleston, and þe sherref of oure shire of Suffolk, and to everiche of þeim.

XVII.

(Add. 7096, f. 190*b*.)

Litera sive warentia dicti abbatis directa personis inferius nominatis, ad comparendum coram ipso apud Bury causa superius expressata.

A.D. 1444. Letter of abbot Curteys to Sir R. Waldegrave and the mayor of Sudbury, in execution of the royal commission contained in the foregoing letters.

Welbeloved, we grete you wel. And in so moche as þe kyng oure soverain lord hath wretyn to us and to Sir John Hevenyngham, Sir William Drury, John Harlestoun, and to þe shirreve of Suffolk, his commission, with divers prive seelys, chargyng and comaundyng us all and everyon of us, þat in all haste covenable the materys comprehendid in þe said commission and prevy seelys shulde be in all haste possible labouryd and explaytyd, therfor we sende to you a lettre undre þe kynges prevy seel, with this oure lettre, chargyng you be þe kynges auctorite, þat after ye have conceyved thentent of þe kynges lettre ye delyvere þe same lettre undre þe kynges prevy seel to þe chief constables of Babb[ergh] and Corsford hundredys, or ageyne to þe berer of þis oure lettre, þat he may delivere it to þeim, and þat ye forthermore purveye and provyde of men and vitaile to strengthe and comforte oure seid soverein lord ayens his adversaries in his grete and behoveful necessite, and þat ye appere byfor us at Bury, þe xij. day of Aprill, certefying us at þat day what ye wol doo in this behalve, and þat þis be not fayled, for þe gretter hurte whiche myghte for defaute falle to oure seide sovereyn lord, and to all his reaume. Wretyn etc.

To oure welbelovyd Sir Richard Waldegrave, William Cressener, þe meyre of Sudbury, and trewe comonerys of þe same town.

XVIII.

(Add. 7096, f. 191.)

Abbot Curteys to the chief constables of Hertismere and Hoxne hundreds, to the same effect.

Litera sive warentum dicti abbatis, directum præcipuis constabulariis hundredorum de Hertismere et Hoxne, ad comparendum coram ipso apud Bury, et ad faciendum omnes valentiores eorumdem hundredorum comparere coram ipso ibidem, causa superius recitata. Et sciendum quod consimiles literas sive warentia transmisit omnibus ballivis hundredorum infra libertatem existentium, ac constabulariis præcipuis eorumdem hundredorum, in forma inferius expressata, tam infra libertatem quam extra.

Welbelovyd in God, we grete you wel. And in so myche as þe kyng oure sovereyn lord hath wretyn to us, Sir John Hevenyngham, Sir William Drury, John Harlistoun, and þe shirreve of Suffolk his commission and privy sealys, charging and commaundyng us þat in all haste covenable þos þinges comprehended in þe said commission and privy sealys shulde be labouryd and explayted: Therfor we sende to you a lettre undre þe kynges prevy seal with þis oure lettre, and charge and commaunde you be þe kynges auctorite, þat as sone as ye have conceyved þentent of þe kynges writyng ye make þe gentilmen and oþer notable thrufty men within þe hundredys of Hertismere and Hoxne prevy to þe same writyng, and, after þat doon, þat ye in all haste possible purveye and provyde for men and vitayle to strengthen and comforte oure sovereyn lord ayens his enemyes, in his grete and behoveful necessite, and þat þis be not fayled, for gretter hurte whiche myght falle and come to hym and all his reaumes, londys, and subgettes, for defaute and lak of helpe; and þat ye appere befor us þe xvj. day of Aprill next commyng at Gippeswiche, and certefie us at þat tyme

what ye wil doo in þis behalve; for we have yove warnyng to þe baylyfs of þe seid hundredys to doo come befor us þat tyme, at Gippeswich, þe constablys of every toun within þe same hundredys. Wretyn at Bury þe viij. day of Aprill.

WILLIAM abbot of Bury.

XIX.

(Add. 7096, f. 191*b*.)

Certificatio sive veredictum Johannis Waynflet et Willelmi Hoo, capitalium constabulariorum hundredi de Blithyng.

A certificate of the chief constables of Blithing hundred to the abbot of Bury.

To þe right reverent gracious and discrete lord abbot of Bury, John Hevenyngham, and oþer commissioneres of oure sovereyn lord kyng of Inglond, as for his purveiaunce of vitaill and oþer stuf, for certeyn shippys assignid in Suffolk.

We have called a meeting at Blitheburgh of all constables and other men of substance within the hundred.

Plese it to your reuerent discrecion to undirstande, þat we, John Waynflet of Southwold[a] and William Hoo of Wyssete, chief constables of þe hundrid of Blithyng, with oure deue obesaunce and diligence to þe plesaunce and desire of oure seid sovereyn lord, and by auctorite of his commaundement and charge to us, by hym and you yeve and assigned in this partye, we have doo come befor us alle þe constablis of iche tounship within þe seid hundrid, and oþer men of substaunce, at Blitheburgh, þe xxiiij. day of April now last passid, effectuelly chargyng and requiryng hem to knowe and certefye what good corn, malt, or oþer vitaille myght be chevisshid and had within iche seid tounshipe, to þe

They say their own coasts are threatened by French cruisers, and they are unable to send any fresh supplies as the king requires.

[a] Southwold is on the Suffolk coast; it became afterwards famous on account of the sea fight fought to the east of the town in 1672 between the English and Dutch. Wissett is a small village near Halesworth.

sustenaunce and stuf of suche shippys as it is desired be your seid commissioun. Whiche constablis, swore and so chargid, pleynly seyn þat, considerid how þat þe seid hundrid of Blithyng is abuttyng and adjoyned to þe see coste by longe space, ageyns whiche coste þere appere dayly now grete multitude and strengthe of shippys of oure enemyes and adversaries, and as by lyklynesse purposing þer to aryve, whiche God defende; for considerid þat, bothe oure shippys and men þus arestid and take from thens, they be lyk not for to be resisted þer withoute Goddis hand, and power and grete helpe of comyng to of þe cuntre and lond above, wheruppon they awayte iche day and nyghte, kepyng grete wache in grete charge, hevynesse, and drede, and in þis seid coste and partye is right litill vitaill, good, or oþer stuf, as we can fynde be this inquiraunce, ne be none oþer mene, so yf þat any vitaill were take from hens, here shulde not beleve to þe sustenaunce, neiþer for þe seid coste ne for þe cuntre at oure nede, whiche bothe we and all oþer of þis seid hundrid and cuntre troste oure seid sovereyn lord, neiþer his counsell, wil desire, to suche grete hurt and inconvenience as it were lyke to folwe. But we besechyng mekely oure seid gracious highe and sovereyn lord of oure excuse and grace in this, and you his reverent and discrete counsell and commissioneris to be oure hertely and gracious menes for us in this party, to favour, comforte, spare, and fol. 1 r 2. helpe us in this oure nede, whereas we stande and abyde þe defence and saaftie of þe coste to ese of all þe cuntre and þe lond. And to witnesse of þis inquiraunce and certificat we have put to oure sealys. Write at Blytheburgh þe day befor rehersid.

XX.

(Add. 7096, f. 192.)

Litera certificatoria præfati abbatis et aliorum in commissione regia sibi associatorum in cancellariam domini regis porrecta et liberata, conclusionem materiæ prætactæ per ordinem declarando.

A.D. 1444. Report of the abbot of Bury and the other commissioners for raising supplies in Suffolk.

Serenissimo atque illustrissimo necnon Christianissimo principi et domino nostro domino regi Henrico sexto, vester humillimus capellanus subditus et subjectus abbas de Bury Sancti Edmundi, vestrique humillimi ligei et subjecti Willelmus Drury miles, et Johannes Harlistoun armiger, reverentias omnimodas tanto regi ac domino debitas cum honore. Quia vestras literas reverendissimas sub vestro magno sigillo sigillatas una cum certis privatis sigillis vestris, necnon aliis literis vestris credentiæ, sub vestro privato sigillo consignatis, nobis directas recepimus omnimoda cum reverentia, prout decet; concipientes in eisdem literis vestris reverendissimis interprisas, læsiones, molestias, et dampna non modica, in dictis literis vestris reverendissimis seriose specificata, virtute quarum literarum vestrarum reverendissimarum nos conjunctim et divisim communicavimus et tractavimus cum diversis notabilioribus personis, tam spiritualibus quam temporalibus, comitatus vestri Suffolchiæ, certis de quampluribus diebus et locis, infra comitatum illum, et easdem personas melioribus viis et modis quibus scivimus aut potuimus movimus et induximus ad auxilium et juvamen sua juxta tenorem ac vim, formam et effectum, cujusdam instructionis sub vestro privato sigillo reverendissimo nobis cum præfatis literis vestris patentibus destinatæ, ad vos in præsenti necessitate vestra, occasionibus prædictis, melioribus modo et forma quibus poterint præstandum, faciendum, sive concedendum. Vestræ igitur regiæ majestatis celsitudini certificamus per præsentes, quod omnes personæ, tam spirituales quam

All the persons within the county with whom we have

temporales, commorantes infra vestrum comitatum prædictum, interprisas, læsiones, molestias, et dampna prædicta non sine cordis dolore anxie considerantes, ac auxilia et juvamina sua totis viribus suis juxta possibilitates suas ad præmissa expellenda et resistenda impendere volentes in hac parte, sed propter superabundantem inter eas pauperiem non valentes, vestræ regiæ celsitudini se humillime submittentes, a concupitis præstationibus ac aliis oneribus quibuscumque eis occasione præmissorum imponendis, quasi ex uno ore loquentes expostulant excusari. Nam nonnullæ personæ comitatus vestri prædicti, quæ vicinius in eodem partes inhabitant maritimas, tum propter navium, hominum, ac victualium ab eisdem distractionem, tum propter expensas cotidianas quas sustinent propter vigiliam nocturnam pariterque diurnam, quam continue faciunt proper superventum inimicorum in mari circumjacentium, tum propter homines et bona ab inimicis in mari capta et deperdita, vestræ regiæ celsitudini de quibuscumque oneribus occasione præmissorum eis imponendis se omnes instantissime supplicant excusari. Nonnullæ autem aliæ personæ infra vestrum comitatum prædictum remotius a mari commorantes, superabundantem inter eas pauperiem, necnon diversorum bonorum temporalium in mari captorum et deperditorum allegantes miseriam, ac propter expensas quas faciunt, arma tam invasiva quam defensiva pro regni et patriæ defensione quotidie comparando, quæ pro suis viribus intendunt defensare, de aliis oneribus quibuscumque occasione præmissorum eis imponendis, consimiliter humillime se supplicant excusari. Nihilominus tamen nonnullæ personæ vestri comitatus antedicti, sexaginta villatas inhabitantes, sua juvamina et auxilia ad præmissa expellenda et resistenda impendere affectantes, medietatem xv^æ^ vobis in ultimo parliamento vestro concessæ, et ad festa Nativitatis Sancti Johannis Baptistæ et Sancti Martini

conversed on the subject, both clerical and lay, declare that they are much too poor to sustain any such burdens as the king wishes to impose on them.

fol. 192*b*.

However, certain persons in the county, inhabiting the sixty villages, are willing to pay one-half of the subsidy, a

fifteenth, granted to the king in the last parliament.

Also your liege subjects in Ipswich, Bury, and Sudbury tender the sum of twenty-seven marks six shillings and eightpence.

The rest, for the beforenamed reasons, desire to be excused.

May 3.

in hieme persolvendæ, in manibus persolvere in proximo [a] concesserunt, dummodo de collectoribus hujusmodi xv^{e} acquietantias in præsenti habere valeant congruentes. Vestrique insuper ligei subditi et subjecti vestrorum burgorum de Gippeswico et Bury Sancti Edmundi, necnon villatæ vestræ de Sudbury, sua juvamina et auxilia ad præmissa expellenda et resistenda specialius impendere cupientes, vestræ regiæ celsitudini xxvii. marc. vi. s. viij. d. gratanter concesserunt. Aliæ autem personæ residuæ vestri comitatus antedicti, propter causas superius specialiter expressatas, de oneribus quibuscumque occasione præmissorum eis imponendis se, ut est antedictum, supplicant excusari. In quorum omnium testimonium nos præfati abbas, Willelmus Drury, et Johannes Harliston, his literis nostris certificatoriis tertio die Maii sigilla nostra apposuimus.

XXI.

(Add. 7096, f. 216*b*.)

Quædam monitio domini abbatis, facta suis confratribus, quod infra certum terminum omnes libros in eorum custodia remanentes ad ejus præsentiam adducerent, propter rationem infrascriptam, sub pœna suspensionis a divinis etc.

A monition requiring that all books belonging to the convent library in the hands of any monk should be

Nos Willelmus Curteys, permissione divina abbas monasterii sancti Edmundi de Bury, ad Romanam ecclesiam nullo medio pertinentis, monemus vos confratres nostros, universaliter singulos et singulariter universos, primo, secundo, et tertio ac peremptorie,

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[a] *in proximo.* The meaning seems to be that these prudent patriots were willing to pay the king in cash down one-half of the subsidy granted in the last parliament, provided the collectors gave them receipts for the whole amount.

quatinus infra quindecim dies hanc nostram monitionem proximo et immediate sequentes, adducatis, portetis, sive exhibeatis, et quilibet vestrum adducat, portet, sive exhibeat ad nostram præsentiam, omnes et singulos libros dicti nostri monasterii, penes vos in vestra custodia remanentes, sub pœna suspensionis a divinis. Quorum quidem quindecim dierum, quinque primo, quinque pro secundo, et quinque pro tertio ac peremptorio termino vobis et cuilibet vestrum assignamus. Quam quidem sententiam suspensionis in eum vel eos qui monitioni nostræ hujusmodi infra terminum prænotatum, mora, culpa, vel negligentia præcedentibus non paruerit, sed ipsius nostræ monitionis temerarius violator extiterit, nunc prout extunc, et tunc prout exnunc, proferimus in his scriptis. Terminum vero adeo brevem et peremptorium propter bonum commune ecclesiæ et omnium nostrum, ac ut omnes et singuli libri dicti nostri monasterii unico loco simul deducerentur, duximus statuendum.

brought back to the abbot within fifteen days.

INCENDIUM ECCLESIÆ.

INCENDIUM ECCLESIÆ.

(Brit. Mus. Claudius, A. XII.)

Heu, heu, quid scribam! quid tanta incendia dicam! f. 189b.
Quanta prius nusquam reor aure recepta! Ruentem
Summa ab arce domum, dejectaque sacra prophanis
Ignibus, exustas flamma populante columpnas,
Martir ubi Edmundus multo veneratur honore,
Vidisse est miserum, miserumque magisque dolendum
Visa referre; tamen, lateat ne tanta ruina
Venturam gentem, discatque ignara vitare
Fortunam similem, jam cuncta ex ordine pandam.

Millesimo cccc^mo^ sexagesimo quinto Dominicæ Incarnationis anno, apud Buryam Sancti Edmundi, facta est miserabilis combustio monasterii ejusdem sancti ibidem, xiii. kal. Februarii, ex quorundam negligentia ecclesiam plumbo et igne reparantium, immo verius destruentium. Orta est autem in hunc modum. Sole diem radiis illustrante, nulla intemperies, tonitrus nullus, nulla tempestatis aura fuere, sed omnes "ceci- "derunt murmuris auræ." Tantummodo levis austri flatus, heu nimium postea vehemens, spirabat in orbem. Præparatis igitur quæ ad opus plumbariorum deservirent, igne scilicet et ferro, ecclesiam scandunt ea parte, patellam igneam statuentes, quam ventus obvius leni verberabat impulsu. Instant interea ardentes operi, usque dum prandii tempus ipsos sevocaret. Mox ima petentes, ignem tectum inter et ventum haud caute positum reliquerunt. Nutritur interim vento comburens flamma, jamque ipsum plumbum penetrans tectum

f. 190.

A.D. 1465. Origin of the fire which destroyed the church; Jan. 20.

Virg. Ecl. ix., 58.

It was caused by the carelessness of plumbers engaged in repairing the roof.

It began about midday.

intrat, infra cælaturam delitescens, quousque in immensum adoleret. Nec mirum; "Quoque magis tegi- Ov. Met. iv., 64.
"tur," ut ait poeta, "tectus magis æstuat ignis." Demum accensa cælatura, flammæ protinus irruperunt immensæ. Quo viso, sonat illico campanarum vox dissona. Concurrunt undique plebs in adjutorium prona; sed jam tantas sibi vires triste illud collegerat incendium, quantas nemo virorum ausus fuerit expugnare, tum propter loci sublime cacumen, tum propter intollerabile ferventis plumbi stillicidium. Erat enim dies media, et jam pæne usque campanile tota ab occasu ruebant ecclesiæ tegmina. Perterriti ergo exeunt; Deum sanctumque Edmundum flexis genibus omnes orant. Distrahuntur interea quædam divini officii utensilia, atque in tutum reponuntur; quædam nunquam reditura asportavit injustorum manus impia; quædam, et ipsa pretiosissima, improvisis ardoribus usta. Fit ingens clamor, creber concursus euntium redeuntiumque, ubique luctus, ubique pavor. Et non solum ecclesiæ ornamenta diripiuntur, verum etiam aliarum domuum seu camerarum quarumcumque intima perscrutantur, quia tunc omnia lapsum spoponderant. Quicquid in his inveniri poterat aufertur, quidam bono zelo hoc agentes, ne subjectis ureretur[1] flammis, quidam e converso maligna mente furtivoque animo, id apud se injuste retinentes. O quam detestabile, quam dampnabile, quam vindicabile illorum crimen erat, qui servos Dei, tanta per incendium detrimenta passos, spoliis etiam aggredi ausint! Sed quid hisce in rebus longius moror? quamquam digne reprehendenda, digne laceranda, merito arguenda videantur. Sub simulata amicitiæ clamide latebant hostes inimicissimi, de quibus Seneca, "Malus, cum se bonum "simulat, tunc pessimus est." Pessimi enim fuerunt, qui nec vestitum nec stratum ubi caput suum reclinent quibusdam derelinquunt.

and soon became unmanageable;

f. 190*b*.

dishonesty and malevolence of some of those present.

[1] *ureret*, MS.

Revertatur modo ad æstuantes flammas calamus, et quid ulterius exitii fecerint lacrimabilibus effundat eloquiis. Dejecta miserabiliter ecclesiæ parte occidua, arbitrabantur quamplurimi saltem in campanili flammas subsistere. Sed nec ibi furore deposito, per quædam foramina hinc inde templum irrumpentes, collaterales ejus plagas inevitabili succendunt fervore. Insuper ipsum presbyterium, ubi Corpus Dominicum sacrique martiris Edmundi feretrum, cultissimo apparatu constructum, devotas fidelium mentes sæpius verterunt in laudem, terribilis ignium vis invasit. Sublatum tamen ante per sacristam, atque in vestiario honorifice ardenti cera collocatum fuerat nostræ redemptionis sacramentum. Timuit enim temptare Dominum Deum suum. Quid de flammis ultra dicam? Tota Dei domus tetenderat in ruinam, perque ima et alta ruentes totius fabricæ decus, summam pinnaculi lucernam, corripiunt, quod maximum mortalibus timorem pariter et dolorem incussit. Nam "omnis spes" omnium et "fiducia" secessit, cum illa formosissima flammis exureret hasta. Et jam validi toto sonuerunt æthere venti, favillas haud brevi spatio elevantes non modicas, quodque magis mirum, vidimus quam plures plumbi portiunculas, flammæ et flatus violentia procul delatas. Tunc magis multiplicantur gemitus, dolores augentur, suspiria ab imo pectore trahuntur. Sed et monachi quo se vertant vel quid faciant ignorant. Quorum lamentabilis querimonia non immerito posset fuisse cum Virgilio de Troja, "Venit summa dies et "ineluctabile tempus" nostrum; "fuimus" monachi, "fuit gloria" et "ingens decus" Estanglorum; "ferus "omnia" corripit ignis, et "accensa" sacra "domi-"natur in" æde. Erat præterea de magni pinnaculi combustione non tantus dolor et gemitus, quantus de ejus lapsu et præcipitatione timor habebatur ab omnibus. Minabatur enim non solum ecclesiæ subversionem, sed et toti monasterio ultimatum exitium. Elongant ergo se omnes, quidam procul aspicientes,

The western part of the church is first destroyed.

The great tower and the rest of the edifice do not escape.

Matt. iv., 7.

Virg. Æn. ii., 162.

Æneid, ii.] 324–7. f. 191.

The fall of the campanile was looked forward to with terror.

quidam tam miserabilem casum videre præ dolore minime ferentes. Sed divinæ pietatis superabundantia, quæ semper suis subvenit, non est passa tale ac tantum sui militis ædificium totaliter perditum ire. Nam combustis qui sublimem verticem sustinebant postibus, perpendiculariter, neque ad dexteram neque ad sinistram declinans, in subjectum campanile mirabiliter decidit. O quantus illic caminus, quantus fumus, quantus, crederes, æstus erat! Ubi chorus ille curiosissimus in toto regno, similem non relinquens? ubi formosissimum templi cacumen? ubi campanarum ter tripla turba, multaque arte et ingenio laboratum candelabrum? uno cremantur acervo. Quid ultra? Distendit immanissimus ille rogus omnes flammas suas et violentiam in martiris feretrum; et circum circa volitans, armaria et sedes, cœlicolarum formas extantes, pendulam quoque crucifixi magnitudinem, sancto martiri pæne contiguam, in lucidissimos carbones redegit. Ipsum etiam feretri coopertorium ligneum, combusto funis retinaculo, desuper urens cadebat. Sicque martir, incendiis undique veluti in clibano vallatus, tantarum in medio flammarum permansit illæsus. O inæstimabile Dei donum! O admirabile factum! O nunquam prætermittendum miraculum! quando millia millium flammæ solum defecerunt in martirem. Ruunt interea ad sancti martiris basilicam viri audaces, fractis fenestris humida in flammas jacientes, conspectoque indempni feretro lætas foris voces emittunt. Quare Deo et sancto martiri supplices omnes grates pendunt.

but it sinks down on its own foundations.

The shrine of St. Edmund, though begirt with flames, remains uninjured.

f. 191*b*.

A chest of relics, near the shrine, also escapes.

Est et aliud stupendum et relatu dignum de martiris quondam servo atque auriga Egelwyno,[a] et aliis quorum ossa in lignea capsa in sublimi prope regis tumbam quiescunt; quam nonnulli, eò quod jam fervor ipsam incendebat, multo robore deponere nitebantur. Sed movere nequibant quod jam unica manu facile

[a] See the work of Herman "De Miraculis," vol. I., pp. 34–52.

levaretur.[a] Ecce quam fidelis servus ille, qui regem suum nolebat deserere. Neque sic a martire superata cessavit protinus miserabilis illa quassatio, sed jam collectis viribus totum in Beatæ Virginis capellam spiravit ardore. Combustum enim antea fuerat refectorium, et palatii culmen Vulcanus habebat. Ibi tamen, multa potestate extinctus, solam capellam infestabat; nec prius absistit quam ipsam, licet vino et aqua copiose respersam, sævissimis flammis humi prostravit, ulterius in infirmaria, quæ tota periculis incumbebat, læsionem Deo protegente non faciens. Tota deinde hominum cura, dolor omnis, omnis metus pro vestiario subeunt, ubi corpus Domini collocatum prædiximus, ubique totus tunc ecclesiæ thesaurus jacebat inclusus. At non modicus ibi rutulaverat ignis, qui quantus fuerit, testes existunt adhuc, parietes usti lignorumque et lapidum durities, ignibus exhausta. Et ipsum interioris vestiarii hostium non remansit intactum, salvo tamen divina ope quicquid introfuerat. Dominus enim omnium, tanquam bonus vestiarius, officium suum fideliter adimplevit, cum in pace custodivit omnia quæ possederat.[1]

But the Lady Chapel is burnt, as well as the refectory and the palace.

The infirmary and the vestry are saved.

Magnas igitur merito gratias Deo debemus et dicimus, qui se et militem suum Edmundum de tot liberare dignetur incendiis, et nos pæne orphanos de tanti patroni solatio jam reddit securos, ad laudem et gloriam sui nominis, cui est honor in ævum. Amen.

Expressions of thanksgiving to the Almighty.

I nunc, luctisonas mortalibus exprime voces
Inculto sermone tuas; rude carmen, amara
Fata refer, casusque novos et flebile factum.
Supplicibus pulsa precibus pia corda ferentes,
Auxiliumque roga rebus fervore liquatis.

[1] *possiderat*, MS.

[a] See Vol. I., p. 45; also p. 89.

CRONICA.

U 79126

BREVIS CRONICA.

(S. Jo. Bap. Coll. 209.)

¶ *Tabula cronicarum regum Angliæ facta et compilata, videlicet, a primo anno Willelmi Conquestoris usque ad annum decimum regis Henrici Sexti.*[a]

¶ Imprimis dictus Willelmus[b] . . . . .

¶ De fratribus ordinis sancti Francisci. fol. 45*b*.

¶ Anno Domini millesimo CCLXXVII.,[c] in vigilia A.D. 1263.
sancti Edmundi regis et martyris, fratres Minores locum quem infra villam ejusdem loci per intrusionem domini regis et contra libertatem dictæ ecclesiæ per quinque annos, mensibus sex, diebus xxiiij°, occupabant, relinquentes vero dispositioni abbatis et conventus ejusdem loci absolute se subdiderunt. Sed ad faciendum indutias erant quadam litera papali, a conventu sancti Edmundi impetrata, [compulsi], quæ eos fol. 46.
in virtute obedientiæ a dicto loco præcipiebat ut recederent. Unde, ne vi expellerentur, sponte deces-

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[a] The abridged chronicle of English history, from the Conquest to the reign of Henry VI., of which portions are here given, is full of gross blunders, and possesses scarcely any historical value. It contains, however, a few notices of events interesting to the convent at Bury. Two lists of abbots — the latest ending with Thomas Ratlisden —follow; between these are some curious particulars relating to a prior Ryngsted and to Abbot John Boone, who flourished in the middle of the fifteenth century.

[b] The annals which here follow, from William the Conqueror to Henry III., it has not been thought necessary to print.

[c] The year is wrong; see vol. II. 270.

serunt,[1] et hoc palam, coram omni populo contestantes se injuste locum prædictum possedisse, et mutuo assensu Henrici regis Angliæ et baronum suorum recesserunt.

Item, temporibus dicti regis Henrici tertii, fratres Minores intraverunt clandestine burgum Sancti Edmundi x° kalend. Julii, et in domo Rogeri de Herdebredge
fol. 46*b*. militis, a latere portæ aquilonis contra orientem, missas conventus in audientia omnium confluentium alta voce celebrarunt, Simone priore, tunc electo, cum subpriore et sacrista et multis aliis, pro electi[2] ad dominum regem repræsentatione euntibus. Sed nichilominus eodem die oratorium eorum, cum omnibus domibus in curia illa existentibus, dicto milite cum fratribus prædictis jam prandere incipientibus, solo-
A.D. 1257. tenus prostrati sunt.[a] Alexander papa iiij^tus anno iij°
fol. 47. pontificatus sui concessit quod fratres Minores inhabitarent villam Sancti Edmundi.

A.D. 1268. ∫∫ Anno Domini M°CCLXVIII°, et anno regni regis Henrici tertii xliij°, sacrista nuntiavit abbati et conventui novum opus fabricatum fratribus Minoribus in fundo Lodowycii de Germale, contra inhibitionem domini regis, qui quidem fundus modo Fryrys Lane nuncupatur. Item tempore dicti regis ordo fratrum Minorum primo Angliam venerunt ibidem morari. Item dicti regis temporibus sanctus Thomas archiepi-
fol. 47*b*. scopus Cantuariensis translatus erat.[b] Item tempore dicti regis bella de Lews et Evisham in regno suo extiterant. Rex iste Henricus tertius homo justus, mansuetus, et in conversatione sua quasi sanctus reputabatur. Iste rex desponsavit Alienoram filiam comitis Provinciæ, de qua Edwardus primogenitus nascitur.

[1] *decederunt*, MS. | [2] *præ*, MS.

[a] See vol. II., p. 264. Some circumstances of the expulsion are here given, which the longer narrative referred to does not contain.

[b] The translation of St. Thomas took place on the 7th July 1220; see *Flor. Hist.* II., 171 (Rolls ed.).

ʃʃ Cui successit Edwardus primus. Iste Edwardus primus recepit homagium de Alexandro rege Scottorum. Item iste edidit statutum contra mortuum, ut nulla terra et tenementa saltem locis religionis darentur, ut plenius patet in suis statutis, sine speciali licentia. Iste rex fuit coronatus iiij^to die Septembris, videlicet, in die sancti Cuthberti episcopi. Iste rex Edwardus totam Scotiam conquestus erat, totamque Hiberniam in manibus propriis seisivit, et totam Walliam subjugavit. Hujus regis temporibus Lewelynus princeps Walliæ decapitatus erat, eo quod rebellis erga regem tunc extiterat. Edward I. fol. 48.

Item tempore dicti regis omnes Judei per totam Angliam expulsi fuerunt. A.D. 1290. fol. 48*b*.

Anno x^mo dicti regis, fratres Minores, totius ecclesiæ exploratores, ad illicita legis suæ aspirantes, obtulerunt domino papæ quadraginta millia florenorum, aliamque nimiam pecuniam, pro terris et prædiis licite obtinendis. Quibus papa, "Ubi est," inquit, "illa nostra "pecunia?" Dixerunt, "In manibus mercatorum." Et papa, absolutis mercatoribus a depositi custodia, præcepit sub interminatione anathematis pecuniam ipsam ejus necessitatibus custodiri. Respondensque fratribus regulam sancti Francisci esse canonizatam, et se nolle aliquo censu violare; et sic quod juste male adquisierant, æquissime perdiderunt. Duxerat et iste rex Edwardus primus in uxorem Margaretam regis Franciæ sororem, de qua procreatus erat Edwardus secundus, Kanarvan nomine. A.D. 1281. fol. 49.

Dum viguit rex et valuit tua [*sic*] magna potestas,
Fraus latuit, pax magna fuit, regnavit honestas.

ʃʃ Cui successit Edwardus secundus[a] . . . . fol. 49*b*.

[a] The account of Edward II.'s reign (not printed), reads like a wild legend; his queen, Isabella of France, among other adventures, is said to have escaped by night, like the empress Maud in the time of Stephen, from the castle of Woodstock, in a white garment, snow lying on the ground.

Reign of Edward III.

Nota, quod in tempore Edwardi tertii totus conventus ordinis Sancti Francisci de Babbewell, feria ij[a] dierum Rogationum, cum presbyteris parochialibus, simul cum villanis burgi Sancti Edmundi, processionaliter villam et campos Sancti Edmundi deambulaverunt, quod nunquam antea visum erat, ut in cronicis Jocelini et Mariani plenius patet. Abbas tamen, videfol. 55. licet, Ricardus Drayton, per insurrectores burgi Sancti Edmundi de manerio suo de Chevyngton captus fuit, et in partibus Flandriæ ibidem detentus per spatium dimidii anni et xiii. septimanarum. Subprior, cum aliis sex fratribus, in aula Gyldæ ibidem mancipati; junior feretrarius, cum aliis septem fratribus, in vestiario sanctæ Mariæ ibidem detenti. Unde prior et suus conventus, timore perterriti, quod valvas sive portas ecclesiæ suæ propter metum exire formidabant.
fol. 55*b*. Acta sunt ista temporibus Edwardi tertii, anno regni sui septimo, per nefandum hominem Johannem Berton nomine, villæ Sancti Edmundi tunc aldermannum, ut in cronicis Jocelini et Gyldæ patet. Dictus Johannes Berton coram judicibus itinerantibus, videlicet, Waltero de Flegg et Alano Dryver, in theolanario Sancti Edmundi pro suis sceleribus convictus erat; et sic sententia fulminata per judices supradictos,[1] Johannes Berton ad perpetuam incarcerationem in gaola de Bury erat condemnatus, ibidemque animam ultimo
fol. 56. ex[h]alavit; de cujus memoria monachis sit minime cura.

The children of Edward III.

Nota quod procreatæ fuerunt inter regem et reginam quinque nobilissimi principes; videlicet, Edwardus princeps, qui obiit patre vivente, qui quidem princeps habuit filium Ricardum. Secundus filius Leonel, dux Claranciæ, tertius Johannes Gawnt, dux Lancastriæ, quartus Edmundus Langley, dux Eboraci, quintus Thomas de Wodstok.

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[1] *judicibus supradictis*, MS.

Cui successit Ricardus secundus, qui quidem rex obiit absque liberis. Anno iiij° Ricardi secundi insurrexerunt vulgares Cantiæ. Anno v° magnus pons Oxoniæ cecidit. Anno xiiij° fuit magnus ventus Sancti Pauli. Iste rex anno ætatis suæ x° coronatus est in regem, et immediate post avum suum, videlicet Edwardum, in regnum Angliæ successit. Hujus regis tempore surrexerunt communes Cantiæ, et ad civitatem London venerunt, ibidemque mansionem ducis Lancastriæ, Savoy nomine, combusserunt. Eodem tempore insurrectores Cantiæ cum suis iniquis auxiliis ducem Gloucestriæ et comitem de Arundel crudeliter necaverunt.[a] Richard II. fol. 56b. fol. 57.

The ax was sharpe, the stokke was harde,
In the xiiij. yere of king Richarde.

Regnavit iste rex xxij. annos et sexdecim septimanas, sepultusque erat apud Langley, sed postea per mandatum Henrici quinti iterum de terra defossus, honorifice apud Westmonasterium cum regina sua Anna tumulatur.

Cui successit Henricus quartus. Anno iiij^to^ dicti regis bellum Salopiæ. Anno ij° dicti regis Ewen Glendore contra regem insurrexit. Anno iiij° comburatio Plymmwth. Anno vj° bellum de Blakpool. Eodem anno insurrexit archiepiscopus Eboracensis, comes de Notyngham, et decapitati fuerunt. Iste rex insuper strenue ac potenter bellum apud Shrewsbury vicit ac superavit. Coronatus erat apud Westmonasterium. Henry IV. fol. 75b. A.D. 1495.

Cui successit Henricus quintus. Iste rex recepit homagium de rege Scottorum, et in Francia recepit homagium apud Melen[b] de rege Franciæ. Item iste Henry V. fol. 5b.

[a] The deaths of the Duke of Gloucester and the Earl of Arundel occurred in 1397. Of course, it is absurd to attribute them to the Kentish insurgents.

[b] Meulan, between Pontoise and Mantes.

rex ordinem fratrum de Gylbertynys [a] apud Syon juxta Shene primo ibidem instituit. Item contra hæreticos corrigendo suam diligentiam adhibuit. Item dictus rex mansionem de Bedleem juxta civitatem London, pro infirmis hominibus, sive mentis captis, ibidem fieri constituit. Item anno iij° regni sui Harflete in Normandia sibi subjugavit. Item, in redeundo versus Angliam, apud Agencorte bellum incepit, ibi-
fol. 58b. demque ducem de Orlyaunce et ducem de Borbon cum aliis Francigenis [cepit, et] versus Angliam vela direxit. Postquam enim vento secundo optatum litus attigerat, cum nobilibus regni, in obviam venit populus, et cum applausu jocundissimo eos adusque London ducens Turrim intulit, quos inibi diutius mancipando in redemptionem dignam coegit. Item iste rex insuper villam de Cane et totam Normandiam cum Parys simul cum Mewsen, Bry, et aliis villis sibi fortiter
fol. 59. subjugavit. Regnavitque super Angliam x. annos, et obiit in partibus Franciæ. Sed postea in Angliam cum honore suum corpus reducitur, et apud Westmonasterium honorifice est tumulatum. Duxerat autem et iste rex Katerinam regis Franciæ filiam in uxorem.

Henry VI. Cui successit filius suus primogenitus Henricus sextus, qui in Anglia fuit coronatus apud Westmonasterium die Dominica, in festo sancti Leonardi, anno ætatis suæ viij°, et postea in Francia, die Dominica
fol. 59b. post festum sanctæ Luciæ virginis et martyris, apud
April 19, 1471. Paris coronatus fuit. Qui quidem rex postea, xiij. kalendas Maii in Turri Londoniæ diem clausit ulti-
Chertsey. mum. Hic apud Chirchesyam sepulturæ traditur.

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[a] The writer has put "Gylbertynys" for "Brigittinos," confounding the orders founded by St. Gilbert of Sempringham and St. Brigit of Sweden, perhaps because each was instituted for religious of both sexes. Henry V. founded a monastery of Brigittines on a royal scale in 1414 at Syon, near Isleworth; see Tanner's *Notitia*.

Cujus, una cum filii Edwardi, vj° nonas ejusdem mensis recumbentis, et Tewkysbury sepulti, animæ propitietur copiosus ipse Christianorum redemptor animarum Christus Jesus. Amen. Huic successit, qui et superest, Edwardus quartus, Dei gratia rex Angliæ et Franciæ rex illustrissimus. ward IV.

List of Abbots of Bury.

Tabula abbatum monasterii S. Edmundi.

[fol. 103*b*]

Abbas Uvius fuit tempore Canuti, Haraldi Harefot, Hardecanuti, et in secundo anno regni sancti Edwardi confessoris obiit, et rexit abbatiam xxiiij. annos.

Abbas Leostanus cepit abbatiam iij° anno regni sancti Edwardi et rexit abbatiam per spatium xxj. annorum, rege regnante.

Abbas Baldewynus efficitur abbas xxij° anno dicti regis, et rexit abbatiam per j. antedicti regis et per totum tempus Willelmi Conquestoris, et extat per aliquod tempus Willelmi Rufi regis.

Abbas Robertus fuit tempore Henrici primi.

Abbas Alboldus fuit tempore Henrici primi. fol. 104.

Abbas Anselmus tempore Henrici primi, et per aliquod tempus tempore regis Stephani.

Abbas Ordingus tempore regis Stephani.

Abbas Hugo tempore regis Henrici secundi.

Abbas Sampson tempore dicti regis, et tempore Ricardi primi, et tempore regis Johannis.

Abbas Hugo 2^{us} tempore dicti regis et tempore Henrici iij^{tii}.

Abbas Ricardus tempore Henrici tertii.

Abbas Henricus tempore dicti regis Henrici.

Abbas Edmundus tempore Henrici tertii.

Abbas Symon tempore Edwardi primi.

Abbas Johannes Norwold tempore regis Edwardi primi.

Abbas Thomas tempore dicti regis et regis Edwardi ij^{di}.

Abbas Ricardus 2^{us} tempore regis Edwardi ij^{di} et regis Edwardi tertii.

Abbas Willelmus tempore regis Edwardi iij^{tii}.

Benefactions of prior Ryngsted.

Hic nota pro priore Ryngsted, sacræ theologiæ professore, qui, cum magna scientia clarus et eruditissimus habebatur, non minus tamen, quod in paucis reperitur, politicus et rerum familiarium providentissimus extitit, pluraque munera hic [1] præclara facta reliquit. Nam ad æneæ portæ maximæ amplificationem xl^{a} libras relinquit. Ad novi campanilis fabricam vicissim xl^{a} libras dedit. Hoc tempore quo celerarius functus est, ad tria de ære vasa fienola (?) c^{m}
fol. 105. libras impendebat. Granarium quoque satis decorum in aula regia fieri fecit, ibique xxxviij. libras expendidit. Hic insuper prior munificus vestiarium capellanorum et abbatis ad c^{m} xviij^{cim} marcarum ditavit. Postque ejus mortem ecclesiæque combustionem, quæ die sequente obitum ejusdem octogenarii infeliciter accidebat, item dictus prior tot reliquit pecunias, quot utramque insulam ecclesiæ restituerunt. Sepultus in capella Beatæ Mariæ ad caput J. Ekelingham prioris.

Nota pro abbate J. Boon; in vita sua religionis
fol. 105*b*. speculum, et exemplar post mortem; ecclesiæ combustæ magnus reparator; qui navem ecclesiæ suis propriis expensis reædificavit, quod extendit ad valorem ccc^{arum} marcarum; et dedit ad woltam ecclesiæ cc^{as} marcas, ad capellam Beatæ Mariæ c^{m} libras; capellam apud Elmyswell consummavit. Item, post combustionem ecclesiæ, in magna camera palatii tectum cum duabus fenestris reparavit. Item in camera inferiori palatii cælaturam fieri fecit decentem. Apud

[1] *hac*, MS.

Redgrave circa cameras et coquinam, et Londoniæ apud Burysmarkys[a] largissime expendidit; vestiarium ditavit cappis et ornamentis ad summam cccarum marcarum. Reliquit etiam successoribus suis pro opere ligneo novi chori perficiendo quingentas marcas. Item dedit ad perquisitionem manerii de Stanys pro una missa de die in capella Beatæ Mariæ celebranda ccas marcas. Sic igitur inter suos inferiores reliquit memoriam, inter superiores in choro angelorum recipiet gloriam: Amen. Sepultus est in capella Beatæ Mariæ. fol. 106. A.D. 1469.

Another List of Abbots.

Nomina abbatum monasterii sancti Edmundi de Bury. fol. 132*b*.

Hic resident monachi post annos mille viginti. A.D. 1020.

Huic Uvio Leofstanus, Baldewyn prior Westmonasterii.

Robertus, Aleboldus, Anselmus, nepos sancti Anselmi, Ordingus, Hugo prior Westmonasterii, Sampson. fol. 133.

Post Hugo Eliensis episcopus.

Ricardus.

Henricus, Edmundus, Simonem sequitur Johannes Norwolde.

Post sequitur Totyngton Thomas et Drayton Ricardus.

Atque Barnham Willelmus.

Bryncle Johannes, Tymworth Johannes.

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[a] Bevis Marks, in Aldgate ward. This was the town residence of the abbots of Bury. Stow describes it as "one great house, large of "rooms, fair courts and garden "plots, sometime pertaining to the "Bassets, since that to the abbots "of Bury in Suffolk, and is called "Buries Markes, corruptly *Bevis* "*Marks*." *Descr. of London*, II., 73.

Willelmus Cratfeld, Exeter, Curteys; Wil Wilque secutus.

fol. 133*b*. Wil. Habyngton, Johannes Boone, Robertus Ixworth, Hynghamque Ricardus.

A.D. 1479. Et sequitur Thomas Ratlisden; Christo vivat pius abbas.

APPENDICES.

APPENDIX A.

The Extorted Charter.

Ee. 3.60. f. 228; Reg. Werketon, f. 217.

Copia[a] *cartæ de abbate et conventu per Johannem de Berton sutorem, qui se gerebat tanquam aldermannum villæ Sancti Edmundi, vi et armis metuque mortis extortæ,*[1] *cujus copiam videre seu habere non poterant; sicut per quandam juratam coram domino Johanne de Stonor et sociis suis, domini regis justitiariis, ad hoc anno regni regis Edwardi tertii post Conquestum secundo, assignatis compertum est; et sic per eosdem justitiarios ista carta fuit adnullata et dampnata.*

A tutz ceaux qi cestes presentes[2] lettres verrount ou orrunt, Richard de Draughton par le suffraunce de Dieux abbe de saynt Esmon,[3] et le covent de meisme le leou, saluz en Dieux.

The commonalty of Bury shall have alderman, commune, common seal, and guild merchant in perpetuity, the alderman being freely elected by the burgesses.

§ 1. Sachez nous de nostre bone volunte e de nostre assent avoyr grante pur nous e pur nostre covent e pur nos

[1] *extorta*, C.
[2] H (Harl. MS. om.
[3] *Edmon*, H.

[a] This is the extorted charter of 1327, respecting which see Vol. II., p. 333. After signing it, Abbot Draughton returned to London, to his place in Parliament, and reported under what circumstances of pressure and violence his signature had been given. He was persuaded to treat it as null, and to desist from taking any of those steps for confirming it in the Court of Chancery and the Curia Regis, to which the 34th & 35th sections (see below) of the charter bound him. This is distinctly stated in the Cambridge MS. (supra, p. 40), and implied in the narrative of the author of the *Deprædatio Abbatiæ* (vol. II., 334). The rage which his conduct excited among the townsmen led to an immediate renewal of outrages upon the abbey property.

The charter, which may be considered as embodying the grievances which the townsmen of Bury had against the convent, and the remedies to which they deemed themselves entitled, is a curious and valuable document; it has been examined at some length in the Introduction.

APPENDIX A.

Translation.[a]

To all those who shall see or hear these present letters, Richard de Draughton, by divine permission Abbot of St. Edmund's, and the Convent of the same place, health in God.

§ 1. Know that we, of our good will, and by our assent, have granted, for us and for our convent and for our successors and

[a] The French text of the extorted charter is the result of a collation of the Cambridge MS. containing it (E. e. III. 60; better known as the Registrum Pinchebeck), with the Harleian MS. 638 (Registrum Werketone). See the list of Registers in Vol. I., p. xi.

successours e pur nostre eglyse de seint Esmon, ke la comunalte [1] de la ville Seint Esmoun ayent alderman perpetuel, commune, et commun seal, et gilde marchant; et ke les avauntditz gentz puissent eslyre a lour volunte demesne alderman de eus meismes, qi puisse la commune governer e fere burgeys a sa volunte; et lour Gyldhalle, cest a savoir, de chescun ayant dyt s'. e du chatel,[2] durra ij. s'. i. d'. pur hansingsilvir. Et chescoun ayaunt dys marche du [3] chatel durra al alderman e a la commune quarrante vi. s'. e viij. d'., e serra jurree al alderman e a la commune, pur la ville e les usages de la ville meyntenyr.

The alderman and commune shall have the taxes of Bury.

§ 2. Estre ceo nous volums e grauntoums, ke li alderman e la commune de la ville de Seint Esmon ayent le trouage en la ville de Seynt Esmoun de chescune manere de mercz et des marchandises,[4] oduesk [5] ceo qe a trouage apent.

They shall have the charge of wards and orphans, and the disposal of their property.

§ 3. Et nous volums e grauntoums qil ayent la garde de pupillis et orfanyngs ensemblement ovesqe totes lur tieres et tenementz, biens et chateux, a liverer al procheyn du saunke a ki nul heritage puist descendre, a garder les tanke a lour plener eage, par suffisante seurte de acounte rendre al alderman, apres le [6] age de tieus acompli. E qe le alderman e la commune puissent par lour dyes et minystres destreyndre la seourte a rendre la counte des dytes choses, et execucioun sur eux fayre, tanqil eyent fait assez de les [7] dites chateus e biens receux, ovesqe les altres profitz a [8] tiele manere de garde apurtenantz. E si les enfauntz de deyntz eage devoyent [9] sanz testament faire de lour biens e de lour chateux, qe les biens e les chateus par le alderman e la commune seient departiz e donetz pur les almes de ceaux a lour freres, ou a seours, si nuls aient. Et si nuls iseyt, seynt [10] les biens departyz entre les poveres de procheyn parent.

Also the custody of the town gates, and the appointment of porters.

§ 4. Et nous voloums e grantoms qe li alderman e la commune de la dyte ville ayent la garde des quatre portes de la ville avantdyt. Cest a savoyr, les portes dit south, north, west, e Ryseby, et qil puissent mettre porters a

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[1] *les hommes*, H.
[2] *southe de chatel*, H.
[3] *marchez de*, H.
[4] *de marchandise*, H.
[5] *oveske*, H.
[6] *les*, H.
[7] *des*, H.
[8] H; *au*, C (Cambridge MS.)
[9] *devient*, H.
[10] *seient*, H.

for our church of St. Edmund, that the commonalty of the town of St. Edmund may have an alderman in perpetuity, commune, and a common seal, and a Merchant Guild; and that the aforesaid persons may elect at their own will an Alderman of themselves, who may govern the commune and make burgesses at his discretion; and their Guild-hall, that is to say, of each having 10*s.* of property, shall owe 2*s.* and 1*d.* for hansingsilver. And every one having ten marks of property shall owe to the Alderman and to the commune 46*s.* and 8*d.*, and shall be sworn to the Alderman and to the commune to maintain the town and the customs of the town.

§ 2. We will and grant this, that the Alderman and the commune of the town of St. Edmund may have the taxation, in the town of St. Edmund, of every kind of wares and merchandise, along with that which appertains to taxation.

§ 3. And we will and grant that they have the custody of wards and orphans, with all their lands and tenements, goods and chattels, to deliver to the next of kin to whom no inheritance can descend, to keep them until their full age, under sufficient security of rendering accounts to the Alderman, after they haue come of age. And that the Alderman and the commune may, by their orders (?) and ministers, distrain the security to render an account of the said things, and make execution upon them, until they have made enough of the said chattels and goods received, with the other profits appertaining to this kind of wardship. And if the children, when of due age, die without disposing of their goods and chattels by will, that the goods and chattels shall be, by the Alderman and commune, distributed and given, for the souls of those [children], to their brothers, or to sisters, if they have any. And if there be none, let the goods be distributed among their poor relations.

§ 4. And we will and grant that the Alderman and the commune of the said town have the keeping of the four gates of the aforesaid town, that is to say, the gates called South, North, West, and Ryseby, and that they may appoint porters at their

lour voluntee demeisme pur les dites portes, et la ville garder, et ceo par serment qil frount devaunt le alderman e la commune. E si les dites portes bosoignent estre amendez, labbe trouvera pere, meryn, e totes altres menues choses pur le dyt overaigne, e les gentz de la ville troverount les lowers pur la fesance de les portes avauntdytes.

The markets to be in the old places; rights to stalls.

§ 5. Ensement nous volums e grauntoms qe tutz les marchetz seyent tenuz en les anciens places de la dyte ville, issynt qe les marchantz puissent vendre lur mers e lour marchandies, e reavoir les places, e estalles vendre,[1] cum lour fraunke tenement par chartre. E qe nous, abbe e[2] covent, ferroms sufficant surtee a touz ceus qi furent disseysi de lour fraunke tenement.

No man shall be fined except by his peers, and moderately.

§ 6. Ensement nous volums et grantoms qe nuls homme seit amercie en nulle curt en la ville, sil ne soyt affere[3] par ses peres e par leur serment, e ce solom la quantitee du trespas. Pestours, taverners, peysoners, ne autre gentz usauntz vente de vitaille ou sustenaunce pur corps de homme, ne serrount amerciez fors ke une foytz en lan, e ceo par presentement en lete; mais qil estoysent a respondre a chescun qi de eaux se pleyndre voudra. E si braceresse doyt estre amerciee, ne serra fors qe une foytz par an, e ceo en temps de lete, e serra affere,[4] cum avaunt est dyt, solom la quantite du trespas, e ceo a plus haut a trente et deus deners, ne nul altre homme de la ville. E si braceresse se puit[5] aquiter ovesqe sa soule meyn, qele nad poynt vendu countre le assise, ele serra quites del amerciment par sa ley faite par sa soule meyn.

Natives of Bury shall be free to trade there.

§ 7. Ensement nous voloums e grantoums, qe chescun esteant en la dyte ville en deseigne ou nee seit quytes de tounue en la dite ville, de marchaunder a sa voluntee.

Purchasers of tenements liable to Hearth-tax (Head-tax?) to be not over-charged by the convent.

§ 8. Ensement nous voluns e grauntoms, qe chescoyn qi purchace tenement de Hadgouel ne durra labbe[6] pur les entres de dytz tenementz mes vint soutz et une burse de un dener et ob.[7] e serra quites de tounue en la dyte ville, e de chescune manere de purchace, sanz rien payer pur les entres des tenementz de cel fee, par la paye de les primere vint soutz. E si heritage descent a nuly de meismes

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[1] —places e lour estans, e ceaus places e estalles vendre, H.
[2] H; om. C.
[3] H; *affure*, C.
[4] H; *assuree*, C.
[5] *puisse*, H.
[6] *al abbe*, H.
[7] *maille*, H.

own discretion for the said gates, and to keep the town, and this upon oath which they shall make before the Alderman and the commune. And if the said gates shall need repair, the Abbot shall find stone, timber, and all other small things for the said work, and the people of the town shall find the wages for the making of the gates aforesaid.

§ 5. At the same time we will and grant that all the markets be kept in the ancient places of the said town, so that the merchants may sell their wares and their merchandise, and have their places again (and their stands, H.), and sell their (those places and, H.) stalls, as their free tenement by charter. And that we, Abbot and convent, will give sufficient security to all those who were disseised of their free tenement.

§ 6. At the same time we will and grant, that no man be amerced in any court in the town, unless he be brought up by his peers and on their oath, and this according to the quantity of the trespass. Shepherds, tavernkeepers, graziers, and all other persons using sale of victuals or sustenance for man's body shall not be amerced oftener than once a year, and that on presentment in the court leet; but they must be there to answer to every one who shall wish to complain of them. And if a working woman is to be fined, it shall not be oftener than once a year, and that in the time of court leet, and she shall be brought up, as was before said, according to the quantity of the trespass; and that, at the highest, to the amount of thirty-two pence. And no other man of the town.(?) And if the working woman can acquit herself with her property alone, which she has not sold in anticipation of the assize, she shall be quit of the fine through her legal satisfaction made with her property alone.

§ 7. At the same time we will and grant that every one who is in the said town, being a denizen or native thereof, be quit of tax in the said town, [so as] to trade at his will.

§ 8. At the same time we will and grant that every one who purchases a tenement of Hadgovel shall not owe the Abbot for entry into the said tenement more than 20 sous and one purse of 1 penny and a farthing, and shall be quit of tax in the said town, and of every kind of purchase, without paying anything for entry into the tenements of that fee, by the payment of the first 20 sous. And if inheritance descends to any one in the same fee

le fee de Hadgouel, li heyre ne payera riens entrees [1] apres la mort soun auncestre.

The right of the next of kin of the seller of a tenement to be maintained.

§ 9. Ensement nous voloms e grantoms, qe le procheyn du parent a celuy qi sa tiere ou tenement vendra en la dite ville, eyt lachat des tenementz par soen cleym, qil mettra a prochein porteman-mot apres la vente faite, sil paye a celi qi lavera achatee tant cum il paya, et jurra [2] qil fait claym [3] a soen ops demeisne, e nun pas a autri nen fraude, et qil alderman e les burgeis de la ville puissent le franke tenement a lui liverer.

Acts of trespass to be dealt with by the alderman and commune.

§ 10. E ensement nous voloums e grauntoms, qe li alderman e le burgeys et ceaus [4] de la commune facent poralez e redrescent des purprestures faytes par veisyn sur altre, ou sur la commune de la ville, e cels purprestures en les places meismes estre triez sanz estre amerciez.

Husbands to have the right of selling their wives' property irrecoverably.

§ 11. E ensement nous voloms e grantoms, qe li baroun puisse vendre le dreit sa femme, de quel estat qele seit seisie, issint qele serra sanz recoveryr apres la mort son baroun de meismes les tenementz, ou de dowaire avoyr des tenementz, qe soen baroun avera vendu.

No one shall devise by will more than half his inheritance.

§ 12. E ensement nous voloms e grauntoms, qe nuls homme ne puisse deviser fors qe la meyte de son heritage, e lautre meyte demurra a ses dreytz heyrs.

But property that is his by purchase he may devise entirely, and without charge.

§ 13. Ensement nous voloms e grauntoms, qe chescun puisse fere son testament enterement de ses [5] tenementz qil avera de soun purchatz en la dyte ville, e qe nous, ne nuls de nos ministres, ne preignons riens pur prove de testamentz, ne pur proclamacioun de testement, ne pur aquitaunce fayre, ne pur la ministracioun graunter.

Burgesses not to be sued in the little court, but in the portmanmot.

§ 14. Ensement nous volons et grauntouns, qe nul burgeys seyt empledee par pleynte en la petite curt, meys en portemanmot, e qe totes les jugementz [6] e recordes des plees [7] seyent tot enterement a lavaunt dit alderman e les burgeys, e qe nul assay du payn seyt fayte fors ken la presence le dit alderman.

The assay of bread.

The alderman and burgesses may distrain on the goods of their debtors.

§ 15. E ensement nous voloms e grantoms, qe li alderman e les burgeys de meisme la ville puissent destreyndre

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[1] *pur ses entrees*, H.
[2] H; *jorra*, C.
[3] *fit son claym*, H.
[4] om. *et ceaus*, C.
[5] *ces*, H.
[6] *maneres de jugementz*, H.
[7] *de totes maneres des plees*, H.

of Hadgovel, the heir shall pay nothing for entry after the death of his ancestor.

§ 9. At the same time we will and grant, that the next of kin to him who shall sell his land or tenement in the said town, may have the buying of the tenements by his claim, which he shall bring before the next Portmannemot after the sale, if he pays to him who shall have bought it as much as he paid, and shall swear that he lays claim to his own property, and not to any other man's, nor fraudulently, and that the Alderman and the burgesses of the town may deliver to him the free tenement.

§ 10. And at the same time we will and grant, that the Alderman and burgesses and those of the commune may make purlieus and may set right the encroachments made by one neighbour on another, or on the commune of the town, and these encroachments in the same places to be regulated without being amerced.

§ 11. And at the same time we will and grant, that the husband may have power to sell his wife's right to whatever estate she may be seized of, so that she shall have no [right of] recovery, after her husband's death, over the same tenements, nor of dower over the tenements which her husband shall have sold.

§ 12. And at the same time we will and grant, that no man have power to devise more than the half of his inheritance, and the other half shall remain to his direct heirs.

§ 13. At the same time we will and grant, that every one may have power to dispose entirely by will of tenements which he shall have by purchase in the said town, and that neither we, nor any of our servants, will take anything for probate of will, nor for proclamation of will, nor for quittance, nor for the grant of administration.

§ 14. At the same time we will and grant, that no burgess be impleaded by plaint in the little court, but in the Portmannemot, and that all judgments and records of pleas remain entirely with the aforesaid Alderman and burgesses, and that no assay of bread be made except in the presence of the said Alderman.

§ 15. And at the same time we will and grant, that the Alderman and burgesses of the same town may distrain their debtors

lur dettours pur dettes a eux dues en le haut estree, sancz conge du bayliff et en absence de luy, et la destresce retenyr tanqil soyent pleynement payez de lour dettes.

Amercement by summons to be restrained.

§ 16. Ensement nous voloms et grantoms, qe nul homme seit amerciee pur somouns des enquestes, sil ne soit renablement somouns, e ceo le jour devaunt qe lenqueste[1] serra prise, e qe nuls homme seit amercie pur defaute denquestes[2] prises, taunk cum il ly[3] ad pleyn enqueste, par qei la verite puisse estre trovee e enquise.

When property has been wrongly devised, the alderman and burgesses may, on the complaint of the next heir, break the will on this point.

§ 17. Ensement nous voloms et grantoms, qe la ou homme devise tenement de altri dreit, et le procheyn heyr viegne devant le alderman e les burgoys al secund jour de la proclamacioun pleinementz faite, et avant la ministracioun a[4] les executores grante, et mustre soen dreyt, qil ne puit les tenementz deviser, e en tiele manere estre trove e juge, soyt le testement anenty en cele poynt par le alderman e les burgeys de meisme la ville.

The alderman may rectify unjust exactions.

§ 18. E ensement nous voloms et grantoms, qe li alderman de la dite ville de Seint Esmon face les amendes de forchep fait, a[5] les burgeys de la dite ville de Seynt Esmon.

Owners of quit-rents may distrain for non-payment in the high road if necessary.

§ 19. E ensement nous voloums et grantons, qe si ascun ayt quite rente en la dite ville de Seint Esmon, e les tenauntz des terres et tenementz dont la rente est issaunt eit enclos le[6] tenement issynt qil ne puit entre a destreindre pur la dite rente, qe lyt a celuy qi deit la rente prendre destreyndre en le haut chimyn, ou quele part qil troeusse, les biens[7] celuy qi la rente deyt en la dyte ville.

No bailiff shall distrain in any house in the town if he can find enough to distrain upon out of the house.

§ 20. Et ensement nous voloums et grantons, qe ne lyt a nul bailyff de la ville de seint Esmoun destreyndre en nuly mesoun en la ville, tanqil puisse trover destresses de luy hors de sa mesoun.

A burgess who has held lands or tenements without challenge for a year and a day, shall not be bound to answer any challenge thereafter.

§ 21. Ensement nous voloms e grantouns, qe si nul burgeis teigne terres ou tenementz en la ville avant dite de son heritage, ou de purchace, e cel eyt tenuz un aan et j. jour sancz chalenge, apres ceo ne soit mye tenuz a respoundre a nul chalengour.

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[1] H; *lenquester*, C.
[2] H; *en enquestes*, C.
[3] H; *tant cum ili*, C.
[4] H; *e*, C.
[5] H; *e*, C.
[6] *leur*, H.
[7] H; om. *les biens*, C.

for debts to them due in the high street, without leave of the bayliff and in his absence, and retain the distress until the debts to them be fully discharged.

§ 16. At the same time we will and grant, that no man be amerced by summons of inquest, if he be not reasonably summoned, and that the day before the inquest is to be taken, and that no man be amerced by default of inquests taken, until there is a full inquest, by which the truth can be found and searched out.

§ 17. At the same time we will and grant, that in a case where a man devises a tenement which rightfully belongs to another, and the next heir comes before the Alderman and the burgesses on the second day after proclamation fully made, and before administration granted to the executors, and shows his title, that [the other] cannot devise the tenements, and if in such manner it be found and judged, let the will be cancelled in that point by the Alderman and burgesses of the same town.

§ 18. And at the same time we will and grant, that the Alderman of the said town of St. Edmund may make compensation for *forchep* done to the burgesses of the said town of St. Edmund.

§ 19. And at the same time we will and grant, that if any one has a quit rent in the said town of St. Edmund, and the tenant of the lands and tenements from which the rent proceeds have enclosed the tenement, so that he cannot enter to distrain for the said rent, it is lawful for him who ought to receive the rent to distrain in the high road, or wherever he may find him, the goods of the man who owes the rent in the said town.

§ 20. And at the same time we will and grant, that it be not lawful to any bailiff of the town of St. Edmund to distrain [a man] in any house in the town, so long as he can find distresses belonging to him outside his house.

§ 21. At the same time we will and grant, that if any burgess holds lands or tenements of his inheritance, or by purchase, in the aforesaid town, and have held the same for a year and a day without challenge, after that he be not bound to answer to any challenger.

The convent shall guard those who have taken sanctuary at its own peril.

§ 22. E ensement nous volums et grantoums, qe si nul barroun ou meffesour [1] se mettent en seinte eglise, ne doyvent estre gardez par le alderman ne les burgeis ne la comune de [2] la dite ville, ne qil [2] soyent chargez a la dite garde fere, mes nous le gardroums en nostre peryl.

No writ of possession shall run in Bury.

§ 23. Ensement nous voloms e grantoums, qe nul bref de possessioun curge en la dite ville, cest a savoir, bref de mort dancestre, cosinage, ael, besael, e nuper obiit.[a]

No grand assize by writ of right to be allowed.

§ 24. Ensement nous voloums e grantoms, qe nule bataile ne grant assise ne soit faite ne prise entre les burgeis de bref de droyt en la dite ville.[b]

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[1] H; *messesour*, C.

[2] H; om. C.

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[a] The convent grants in this clause that five "writs of possession," which the ample jurisdiction of the Abbot would otherwise entitle him to issue, shall not run in the town of Bury. The names of two of these writs—*ael, besael,*—are obscure; perhaps *besael* referred to channels and watercourses; for *besal* is explained "conduit d'eau" in Godefroy's dictionary. The assize of *Mort dancestre* is mentioned in the 18th clause of Magna Carta; it referred to disputed claims to land; and the object of the writ summoning it was to inquire and ascertain whether the last possessor of the land claimed was seised of it as of his own fee. The writ of *cosinage*, "breve consanguinitatis," (Bracton IV., 337 Rolls ed.), was to this effect: "Enjoin A that he justly "and without delay restore to B so "much land in such and such a "place, as his cousin C, whose heir "B. is, died possessed of." The writ of *nuper obiit* was for settling the shares which a man's coheiresses should take in his property after his decease (Bracton I., 610).

[b] The Abbot promises in clause 24 not to issue a writ of right, "breve de recto," requiring the combat, "bataile," between the accuser and the accused in a criminal case, or summoning a great assize, (*grant assise, assise de nouvel disseisin*), to settle a disputed claim to land. The latter writ was of the following form: "Summon four lawful knights of "your county to attend at the first "assizes when our justiciaries "come into those parts, in order "to choose on their oath twelve "of the more loyal knights of the "neighbourhood, to make the re-"cognition of our great assize be-"tween the claimant and the "tenant concerning so much land "in such and such a vill; because "the tenant has put himself on "our Great Assize, and asks that "a recognition be made, which of "them has the greater right to that "land." Bracton, v. 108. See Hallam *Mid. Ages*, ch. VIII., note 8.

§ 22. And at the same time we will and grant, that no man, or evil-doer, who puts himself on Holy Church, ought to be guarded by the Alderman, or burgesses, or commune of the said town, and that they be not burdened with the said guard, but we will guard him at our peril.

§ 23. At the same time we will and grant, that no writ of possession run in the said town, that is to say, writ of *mort dancestor, cosinage, ael, besael,* and *nuper obiit.*

§ 24. At the same time we will and grant, that no *bataile* or *grand assize* be made or taken between the burgesses by writ of right in the said town.

Tallages on the town to be laid and collected by the alderman, and not by the abbot's bailiffs.

§ 25. E ensement nous voloms et grantoms, qe chescune manere de taillage fait par le alderman pur profit de la ville seit mys e assis par les burgeys de la ville, et ceo taillage culy par les ministres dit alderman, e noun pas par les bailliffs labbe.

Widows.

§ 26. Ensement nous voloums e grantoums, qe totes les veuues, apres la mort lour barouns eient e rejoyent totes les fraunchises que la lour barons aveient [1] en lour vies en la dite ville.

Traders wishing to settle in the town shall belong to the Guild Merchant.

§ 27. E ensement nous voloms et grantoms, qe tutz ceaux qi volent demurir pur marchandise faire en la dite ville, qi' seient dil communalte de gilde marchant e [2] taillables entre les burgeis.

Those seeking sanctuary may repair to the "Standard" and be safe.

§ 28. Ensement nous voloms e grauntoms, qe si nul homme de la ville face felonye, e ne puit les entrees du mouster avoyr, qil ayle al Estandard qe a ceo est deputee, et sil [3] puisse le dit Estandard haper;[4] qe adonqe il soit sauve auxi avant, cum il sei eust mis en la eglise, tanqil puisse aver entree en la eglise.

Strangers shall only sell cloth in Bury at fair time.

§ 29. Ensement nous voloms e grantoms, qe nul draper dengleterre,[5] ne de aliene terre, ne trenche nule manere de drap a vendre fors qen temps de ffoyre, ceo est a savoyr, de la ffeste seynt Esmoun roy e martyr tanqe a la feste de la Nativite nostre seignour, sur fforfaiture du dit drap al alderman e a la comune.

The alderman and burgesses shall have all the charters granted to the town by former English kings.

§ 30. E ensement nous volums et grantoms, pur nous e pur nos successours, e pur nostre covent, qe li alderman e les gentz de la ville Saint Esmoun eyent totes lur chartres, de qui grantes des roys qil soient, des aunciens usages e fraunchises a eaux grantez, par quels chartres les burgeis e les gentz de meismes la ville serrount quites de chescoyne manere de tounue par tote lattere [6] nostre seignour le roy.

Upland men and strangers only to buy leather and velvet on St. James' day and at fair time.

§ 31. E ensement nous voloms e grantoms, qe nul homme de uppeland ne estrange marchaunt puisse achatre quyrs [ne] velutz, si noun le jour seint Jakke, e en temps de ffoyre.

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[1] ita H; C om. *eient——barons.*
[2] H; om. C.
[3] H; om. C.
[4] *maigner*, H.
[5] *de ceste tere*, H.
[6] la terre.

§ 25. And at the same time we will and grant, that every kind of rate made by the Alderman on behalf of the town be laid and assessed by the burgesses, and this rate collected by the officers of the Alderman, and not by the bailiffs of the Abbot.

§ 26. At the same time we will and grant, that all widows, after the deaths of their husbands, shall have and enjoy all the franchises that their husbands had in their life-time in the said town.

§ 27. And at the same time we will and grant, that all those who desire to dwell in the said town for the purposes of trade, belong to the commonalty of the Merchant Guild, and be rateable among the burgesses.

§ 28. At the same time we will and grant, that if any man in the town commit a felony, and cannot get to the entrance into the monastery, he may go to the Standard which is appointed for this purpose, and if he can clasp the said Standard, that then he be as completely safe, as if he had been admitted into the church, until he can gain admission to the church.

§ 29. At the same time we will and grant, that no draper of England, nor of a foreign country, shall cut any kind of cloth for sale except in fair time, that is to say, from the feast of St. Edmund King and Martyr to the feast of the Nativity of our Lord, on pain of forfeiting the said cloth to the Alderman and commune.

§ 30. And at the same time we will and grant, for us and for our successors, and for our convent, that the Alderman and the men of the town of St. Edmund may have all their charters, by whatever king they may have been granted, of the ancient usages and franchises granted to them, under which charters the burgesses and people of the same town shall be quit of every kind of toll throughout the land of our lord the king.

§ 31. And at the same time we will and grant, that no upland man or strange merchant shall be entitled to buy leather or velvet, except on St. James' day, and in fair time.

Dealers in iron and steel, if strangers, shall only trade at fair time.

§ 32. E ensement nous voloums et grantoms, qe nul estrange marchaunt preigne shoppe en la dite ville, pur fer ou asser mettre a la vente, si noun en temps de foyre, fors qe les marchauntz de meisme la ville.

The town shall keep all its old customs and franchises.

§ 33. Et ensement nous volums e grantoms, pur nous et pur nos successours e pur nostre eglise, qil eyent totes les usages et les franchises usez en le temps le Roy Knout e le Roy Seint Edward, e quites seient de chescune manere de charge, cum il furent en cel temps, les queux ne sunt mie notez en cestre chartre; qil les aient et reioyent a touz jours, sanz countredit de nous ou de nos successours.

The convent to be bound in a penalty of 2,000*l.* to have this charter enrolled by Feb. 16 next,

§ 34. Ensement nous voloms e grantoums, pur nos e pur nostre covent e nostre eglise de seint Esmoun, estre tenuz a la communalte de la dite ville en deus myls lyvers si nous ne fesoms enroler la chartre faite par nous al. alderman et a la communaltee de la ville dite en la chancelerie et en commune baunke, entre ci e la quinzeyne de la purificacion de nostre dame prochein avenyr.

and in a penalty of 3,000*l.* to get it confirmed by a royal charter before next Easter.

§ 35. E ensement nous voloms e grantoms, pur nous e pur nostre covent e pur nostre eglise de seint Esmoun, estre tenuz e oblige a la dite communalte en troys mils livers, si nous [ne] fesoms confermer par chartre du roy a nos custages de meisme la chartre par nous faite a[1] la communalte de lour franchises e usages, entre ci e la Pasche prochein avenyr.

Names of witnesses.

En tesmoignance de queles choses a cestes presentes lettres avoms mys nostre commune seal de nostre abbacye, en la presence Monsieur Esmon de Hemegrave, Monsieur Johan de Coue, Monsieur Willam Criketot, Monsieur Ric. de la Ryvere, Monsieur William Giffard, Monsieur Johan de Whelnetham, Monsieur Alisaundre de Walsham, Monsieur Johan de Craneville, et Monsieur Johan de Schelton, chivalers.

Date.

Done a Seynt Esmoun, le Judi procheyn devaunt la feste de la Purificacioun de nostre Dame laan dil Incarnacioun de nostre S[eigneur] mil troys cents vint et sisme.

A.D. 1326. (1327.)

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[1] *faite e a*, C.

§ 32. And at the same time we will and grant, that no strange merchant may take a shop in the said town, to expose iron or steel for sale, except in fair time, unless it be the merchants of the said town.

§ 33. And at the same time we will and grant, for us and for our successors and for our church, that they may have all the customs and franchises enjoyed in the time of king Cnut and the king St. Edward, and be quit of every kind of burden, as they were at that time, which are not at all noted in this charter; that they may have them and enjoy them always, without contradiction on the part of us or our successors.

§ 34. At the same time we will and grant, for us and our convent and church of St. Edmund, that we are bound to the commonalty of the said town in 2,000*l.*, if we do not cause the charter made by us to the Alderman and commonalty of the said town to be enrolled in the Chancery and the Court of Common Pleas, between this and the fifteenth day after the Purification of our Lady next to come.

§ 35. And at the same time we will and grant, for us and our convent and church of St. Edmund, that we are held and bound to the said commonalty in 3,000*l.*, if we do not cause to be confirmed by royal charter at our expense the charter by us made to the commonalty of their franchises and customs, between now and the Easter next to come.

In witness of which things we have set the common seal of our Abbey to these present writings, in the presence of Monsieur Edmund of Hengrave, Monsieur Johan de Coue, Mons. William Criketot, Mons. Richard de la Ryvere, Mons. Wm. Giffard, Monsieur Johan de Whelnetham, Mons. Alexander of Walsham, Mons. Johan de Craneville, and Mons. Johan de Schelton, knights.

Done at St. Edmund's, on Thursday next before the Purification of our Lady in the year of our Lord's incarnation 1326.

APPENDIX B.[a]

Bodl. MS. 240, p. 669.

De duobus piscatoribus sub undis maris a submersione præservatis.

A.D. 1343. Two Mundsley fishermen escape drowning; they visit St. Edmund's shrine.

Anno gratiæ 1343°, xj. homines de Monisle in Northfolch, juxta Bromholm,[b] ingressi sunt mare piscandi gratia, ortaque tempestate eversa est navicula, et ejecti sunt qui inerant; quorum ix., maris fluctibus dati, ultra non comparuerunt. Duo vero residui, hinc inde procella jactati, divina misericordia et sancti Edmundi meritis evaserunt. Cum enim in turbulento centum pedum profunditatis fluctuarent, brachiis ori appositis ne gustatione aquæ perissent, mentali devotione sanctum Edmundum invocaverunt. Appropinquantesque naucellæ, alter eorum temptatis viribus eversam navem ascendit, alter super malum pendulus manum socio porrigens illius adminiculo et martyris virtute de fluctibus extractus est. Tunc quod prius mente conceperant ore pronuntiarunt, voventes Deo pro spe liberationis, quod non pernoctarent nec comederent in villa propria donec sanctum Edmundum corporali labore et munerum largitione visitarent. Certaruntque pro posse ne sedem adeptam violentia maris amitterent, sed plusquam vicies[1] ejecti et fluctibus expositi, totiens virtute sancti Edmundi rejecti et repositi mortis periculum evaserunt. Taliterque fatigati sunt a vespera diei Veneris usque ad vesperam diei

[1] *vicefies*, MS.

[a] The remainder of the monastic annals contained in the great Oxford MS. Bod. 240,—whether history or hagiology, or in what proportions partaking of either character, it would be hard to say, —are here printed.

[b] There was a Cluniac house at Bromholm or Bacton, near North Walsham; see Tanner.

Sabbati. Tunc, quasi a Deo missi, affuerunt piscatores de Wintertone, et contemplantes eos in navicula sua receperunt. Cumque beneficio litoris potirentur, ad sanctum Edmundum velociter properabant, palam omnibus notificantes et vicinorum testimonio certificantes, quæ per sanctum Edmundum Deus in illis operatus est mirabilia.

De retibus in mari perditis et miraculose inventis.

Piscatores qui prædictos naufragos ad litora reduxerunt contestati sunt, quod non multum post, cum sua retia laxarent ad piscandum, dirupta sunt et elongata; quæ in longum et latum quærentes nequibant invenire. Et dum humanum ingenium deficere cernebant, divinum auxilium implorabant, ut pro reverentia imaginis Beatæ Mariæ apud Walsingham, et meritis sancti Edmundi, retia sua perdita recuperarent. Cumque, cibo sumpto, sopori se dedissent, consurgentes omnia retia sua circa navem, cum piscibus fere quingentis, integra reppererunt. Et quod mirum fuit illis, cum hujusmodi pisces citius moriuntur, fere omnes per temporis diuturnitatem viventes reperti sunt; quos, Deo sanctisque ejus regratiando, læti ad litora reduxerunt.

The Winterton men, after losing their nets at sea, find them again.

De naufragantibus de Herwych a periculo maris liberatis.

Anno Domini 1345, mense Decembri, navis Johannis Moose de Herwyche, cui ob reverentiam[1] sancti Edmundi et spe celerioris auxilii in tribulatione Edmund nominabat, cum aliis xxxix. navibus vino oneratis versus Angliam festinabat. Ortaque gravi tempestate in mari, xxxiiij. naves submersæ sunt; navem etiam præfatam Edmund vocatam tanta inundatio occupabat,

A.D. 1345. A fleet of Harwich smacks, laden with wine, are caught in a storm; most of them are lost; the master of the "Edmund,"

[1] *reverentia*, MS.

making vows to the saint brings his vessel safe to land.

ut, posteriori parte cum castello sub aqua fluctuante sub anteriori nautæ se retraxerunt, laborantes et omnibus viribus desudantes, ut aquam ejiciendo minorarent. Sed minime profecerunt; quin fluctus magis ac magis navem opprimens unum e nautis ejecit; sed nutu Dei et auxilio sancti Edmundi in velo receptus retractus est. Cumque prædictus Johannes Moose rector navis perpendit, humanum laborem non sufficere, votum vovit quod sanctum Edmundum corporaliter visitaret, et quandam navem, a loco quo primo monasterium sancti Edmundi aspiceret, propriis humeris deportaret, et sibi offerret. Quo facto, navis absque labore humano, quasi celesti manu recta, passim cœpit a fluctibus elevari. Quo viso, gratias egit Deo et martyri suo Edmundo, hortans socios semivivos ut sanctum Edmundum similiter invocarent, quos Deus pro meritis sui martyris illæsos ad portum donavit feliciter transmigrare.

De calumniis et injuriis per Willelmum Norwici episcopum monasterio sancti Edmundi illatis, et per merita sancti Edmundi miraculose finitis.

Notwithstanding the breadth of franchise and the universality of exemption enjoyed by the abbey, Bishop Bateman of Norwich began to annoy them with claims.

Licet monasterium sancti Edmundi,[a] . . . Omnes has libertates et immunitates a Romanis pontificibus sive per privilegia seu alias indulgentias monasterio sancti Edmundi concessas, necnon libertates et exemptiones secularium exactionum a regibus, principibus, et aliis Christi fidelibus eidem monasterio indultas,

[a] The writer commences his narrative of the dispute between the convent and the bishop of Norwich by entering into a lengthy recapitulation of the privileges, exemptions, and other concessions granted or confirmed by various popes and kings, which, in his view, rendered the late episcopal assault on the immunities of the monks indefensible. In previous parts of this work so much notice has necessarily been taken of these immunities (see e.g., vol. I., pp. 60, 260, 285 and note, 345, 363), that it did not seem worth while to print this passage. He then proceeds—Omnes has libertates . . . . . .

papa Clemens quintus auctoritate apostolica confirmavit, et bulla sua communivit, et quod abbates privilegiis suis utantur, licet usi non fuerint. Sed tunc, hujusmodi libertatibus regalibus et papalibus privilegiis non obstantibus, quidam Norwicensis Willelmus Bateman, nomine Bateman dictus, circa annum Domini M.CCC.XLIIII., libertates illis et concessiones regum A.D. 1344. monasterio sancti Edmundi concessas, confirmationes, privilegia pariter et exemptiones summorum pontificum, per se et suos multimode cœpit inpugnare. Et deinceps per plures annos subsequentes abbatem et monachos in utraque curia, Anglia et in curia Romana, variis dampnis gravaminibus et expensis supra modum inquietavit.

The bishop claimed from the convent a subsidy which it had never granted,

Primo enim finxit, abbatem et conventum sancti Edmundi, in synodo apud Norwicum et Gippewicum
p. 56. celebrato anno Domini M.CCC.XLIIII., quoddam subsidium sex denariorum de qualibet marca bonorum suorum, simul cum aliis viris ecclesiasticis suæ diocesis, gratis sibi concessisse, ac in ipsum et suam jurisdictionem, quoad ecclesiasticarum censurarum fulminationem in personis eorumdem, in casu quo dictum subsidium sibi non persolverent in terminis ad hoc assignatis, consensisse, ipsamque solutionem contemptibiliter omisisse et retardasse, et fecisse ab aliis retardari, quamquam nullum præmissorum fuerat verum, sed omni caruerat veritate.

and soon afterwards a second subsidy.

Deinde mandavit, et moneri fecit abbatem et conventum sancti Edmundi ac singulos officiarios ejusdem, infra monasterium suum et contra privilegia sua, ad
p. 58. solvendum sibi xij. denarios de qualibet marca omnium bonorum suorum infra Norwicensem diocesim existentium, infra brevem terminum, sub gravibus pœnis et censuris, prætextu cujusdam alterius prætensi subsidii, quod tamen nec summus pontifex de exemptis, nec ipse abbas vel conventus, umquam sibi concedebant.

Next he required him to take part against the abbot of Ramsey.

Tertio moneri fecit abbatem sancti Edmundi sub pœna excommunicationis, similiter contra privilegia sua, quod in monasterio suo, capellis, et ecclesiis parochialibus abbatem Ramesiæ denuntiaret, excommunicaret[a] excommunicatum, ipsiusque conventum suspensum, et monasterium interdictum, propter subsidium non solutum. Quo renuente et appellante, exemptionemque prætendente, idem episcopus, quartum gravamen adjiciens, monuit clericos quos abbas habuit consiliarios et commensales in ecclesiis suis residentiam facere personalem, ut consilio nudus suis monitis obediret.

He next ordered all clerks under his jurisdiction whom the abbot employed as his counsellors to reside personally on their parishes.

Alia vice prædictus episcopus abbatem et conventum citari mandavit, et fecit moneri per clericos ipsius abbatis in monasterio sancti Edmundi, contra privilegia sua, ubi nullam habuit jurisdictionem, ad comparendum coram ipso, et ad exhibendum et ostendendum sibi privilegia super exemptione sua et monasterii sui. Idem episcopus sexta vice propria manu sua quoddam procuratorium procuratoris dictorum abbatis et conventus de manu ipsius procuratoris in manerio suo de Baketone, quasdam appellationes conceptas super dictis gravaminibus ad sedem apostolicam sibi legitime notificantis, violenter abstulit et penes se retinuit, palam ostendens quid facere voluisset, in casu quo privilegia exemptionis prædictæ sibi exhibita extitissent.

Next he required the monks to produce their charters.

Sixthly, he behaved violently to the proctor of the convent.

He again demanded a sight of their charters.

Iterum citari fecit eosdem abbatem et conventum in monasterio prædicto ad exhibendum et ostendendum privilegia sua, appellationibus eorum non obstantibus, eisdem in hujus[1] mandatis ac monitionibus suis gra-

[1] *hujusmodi?*

[a] The word *excommunicaret* seems to have slipped in by mistake. See above, pp. 60–62.

viter comminando, ut eos sic compulisset recessisse a remediis appellationum suarum. Item, cum prædictus abbas et singuli sui prædecessores fuissent in possessione pacifica juris licentiandi quoscumque episcopos catholicos ad conferendum sacros ordines et non sacros in monasterio sancti Edmundi, et in ecclesiis suis infra cruces, monachis et clericis oriundis de municipio villæ prædictæ, et alia episcopalia exercenda, idemque abbas primam tonsuram monachis et clericis suis, et ceteros ordines citra sacros, ex privilegio spirituali monachis suis conferre valeat, dictus tamen episcopus, sciens hoc esse notorium, a collatione hujus[1] ordinum, facta in dicto monasterio per archiepiscopum Damascenum de licentia prædicti abbatis, quamquam sua non intererat, ad sedem apostolicam appellavit, et sic dictos abbatem et conventum ac eorum privilegia multipliciter inpugnavit.

Eighthly, he appealed to the pope against the abbot's right of conferring minor orders.

Ultra etiam processit vesana illius malitia, nec prædictis injuriis et gravaminibus contentus, labia sua turpissime laxans ad iniqua, misit unam literam mendaciis et scandalis plenam, abbatem citando ipsumque et monachos suos super variis criminibus et excessibus apud bonos et graves per totam patriam diffamando. Sed cum audisset omnes reclamare et etiam quosdam de clericis suis literam illam reprobare, mutavit sigillum suum, ac si sua non fuisset prædicta citatio. Quorum prætextu gravaminum sæpedictum monasterium et singulæ personæ ejusdem intolerabile patiebantur illis diebus dampnum et detrimentum.

Lastly, he sent malicious and defamatory letters charging the abbot and the monks with various crimes.

Tandem rex, videns multas expensas hinc inde fieri, mandavit episcopo ne de cetero contra decreta prædecessorum suorum regum Angliæ monasterium sancti Edmundi inquietaret. Et episcopus statim motus excommunicavit militem literæ regiæ portitorem, et per

The king requires him to cease from molesting the convent; Bateman excommunicates the bearer of the letter.

[1] *hujusmodi?*

totam diocesim denunciavit excommunicatum. Ob quam causam rex offensus propter contemptum, cepit in manu sua omnia episcopatus sui temporalia. Super his igitur omnibus injuriis, citationibus, et aliis quam plurimis gravaminibus, abbati et conventui per ipsum episcopum frequenter illatis, singillatim est appellatum, et in curia regis et papæ est litigatum. Et condemnatus est episcopus per juratos de patria coram justitiariis domini regis apud Westmonasterium in triginta talentis auri regi solvendis, virtute cartæ regis Hardecanuti prædicti, quæ summa se extendit ad tria milia librarum, videlicet pro quolibet talento c. libras.

The bishop is tried at Westminster, and condemned to pay a heavy fine.

Cujus condemnationis exemptio non solum ex vigore potestatis regiæ, vel conjectura subtilitatis humanæ, verum etiam instinctu divino et sancti Edmundi regis et martyris adminiculo emanasse vel contigisse videtur. Nam quadam nocte, tempore litis pro xxx. talentis auri regi condemnandis, cuidam monacho Willelmo de Hengham, viro vitæ religiosæ et devoto custodi feretri martyris gloriosi, quiescenti super bancum ad dextram magni altaris situm, somno arrepto visum fuerat in visione, quod beatus Edmundus de scrinio suo, in quo jacet incorruptus, corporaliter exivit, armatus, et in area pavimenti juxta scrinium cum omni apparatu regali redimitus stetit. Cui adveniens de capella reliquiarum quidam monachus, ut creditur, Ayelwinus, quondam ejus cubicularius, reverenter obtulit ei gladium suum nudum et extractum de vagina. Quem beatus Edmundus de manu monachi vultu animoso et placenti recipiens, et erectum portans, processit usque ad primam custodiam presbiterii ex parte australi, cui clausuræ illius custodiæ, sine humano adminiculo apertæ, cum magno strepitu dedere progressum; similiter et valvæ secundæ custodiæ. Sanctus igitur martyr, continuans iter quod ceperat per medium navis ecclesiæ, exiit, magnis ostiis sicut nec prius

A monk has a vision, in which St. Edmund seems to be taking vengeance on his enemies.

minoribus sibi non obstantibus. Hoc videns et audiens monachus prædictus, relator præsentium, supra modum lamentans timuit jam illud vulgi dictum tunc esse completum, videlicet, postquam tertio beatus Edmundus cornu suum flaverit, relinquens Beodricesworthe rediret ad Hoxne ubi martyratus occubuit. Sed spatio non modico interrupto, animæ præ dolore visionis languenti cito illuxit solatium cœlestis oraculi. Nam beatum Edmundum audivit et vidit in visione per similem viam et modum quibus egressus fuerat, omnibus clausuris post eum simul cohærentibus revertentem, et gladium suum undique sanguine conspersum monacho tradentem, qui sibi illum prius administravit. Monachus igitur gladium cruentatum linteo mundo tersit, et mundatum in vagina recondidit. Quo facto, beatus Edmundus in scrinium suum assuetum se recollegit, et monachus cum gladio ad capellam reliquiarum revertens statim disparuit.

Three days later he hears of the condemnation of the bishop.

Evigilans autem monachus, custos feretri prædictus, audivit infra triduum quod in crastino post ejus visionem episcopus Norwicensis apud Westmonasterium in prædictis triginta auri talentis coram justitiariis domini regis juste fuerat condemnatus. Et sic visio ejus condemnationi præsulis quodammodo concordavit. Tandem episcopus ad instantiam regis promisit in præsentia procuratorum, notariorum, et aliorum multorum, quod de cætero non exigeret ab abbate et conventu sancti Edmundi subsidium aliquid, nec exhibitionem privilegiorum suorum, nec super celebratione ordinum de monachis prædicti monasterii, aut de clericis oriundis infra municipium sancti Edmundi, eos inquietaret. Et sic temporalia sua recepit; et ad dispositionem regis idem episcopus et abbas taliter qualiter concordati sunt, tamen [1] sophistico et verbali. Nam cum prædictus episcopus in sapientia sua confidens pariter et thesauro, postea curiam Romanam pro

Bishop Bateman gives up all his demands, and a hollow reconciliation is patched up between him and the abbot.

[1] *tum*, MS. Post *verbali* supplere oportet *modo*.

The bishop goes to the papal court and dies there.

negotiis regis, sed, ut verius creditur, ad persecutionem ecclesiæ sancti Edmundi cum magna pompa intrasset, a summo pontifice et cardinalibus gratanter receptus est, sperans omnia sibi ad vota succedere; sed infra paucos dies adventus sui ad curiam morte subita præoccupatus obiit.[a] Ubi sepultus est; cujus in moriendo hæc verba fuerunt ultima, "Buri, Buri, seynt Edmond, "seynt Edmond," sicut testati sunt qui tunc temporis secum præsentes extiterunt.

Thus, like all former persecutors of St. Edmund, he comes to an untimely end.

Sic, sic, Dominus, contra quem non est sapientia nec consilium, finem imposuit cogitationi suæ, meritis beati regis et martyris Edmundi, qui semper de inimicis et persecutoribus ecclesiæ suæ victoriam habuit et triumphum. Nusquam[1] enim legitur quod aliquis ecclesiam sancti Edmundi læserit, et eam injuste persecutus fuerit, quin eum Dominus meritis sancti sui martyris ad pœnitentiam vocaverit, aut in malitia perseverantem graviter punivit. Ubi enim, ut de paucis loquar, rex Suanus, præsul Arfastus, Eustachius[b] filius regis Stephani, (de quo scribit Johannes Sarum in Policratico suo,) Henricus de Estsexia,[c] Rogerus Bigot comes Northfolchiæ, Willelmus de Gislingham[d] justitiarius regis, Johannes de Bello Monte?[e] ubi, quorum nomina conficerent librum? Horum utique malitia execrabilis est, infamia celebris, infelix exitus; quem

[1] *nusquis*, MS.

[a] It has been shown in the Introduction that the litigation between the bishop and the convent, which resulted in the infliction of a heavy fine upon the former, took place in 1345–6. The vindictive spirit of the writer sees in Bishop Bateman's death at Avignon, nine years afterwards (Blomfield's Norfolk, III., 506), when he was on excellent terms with the king, and was transacting state business at the curia, an instance of divine retribution on account of his having endeavoured to reform the extremely relaxed discipline at St. Edmundsbury.

[b] Vol. I., p. 357.

[c] Vol. I., p. 272.

[d] Vol. II., p. 368.

[e] Vol. II., p. 367.

adhuc de quibusdam eorum præsens ætas non ignorat. Siquis ergo antiquas nescit historias, seu casus vel præcipitia persecutorum ecclesiæ sancti Edmundi non recolit antiquorum, vel ea quæ modernis temporibus diversis villis et patriis contigerunt, et oculis in dies ingeruntur, attendat, et luce clarius intuebitur, quod omnes persecutores ecclesiæ sancti Edmundi aut ultio divina diversis flagellis examinans reddidit correctos aut reluctamine obduratos justo judicio transmisit ad inferos.

Incipiunt xvij. miracula facta apud Wainflete[a] *anno Christi* 1374° *et* 5°.

Seventeen miracles at Waynfleet in 1374 and 1375.

Quod capella de Wainflete ruinosa per revelationem fuit reparata.

1. Alan, a builder at Waynfleet, warned in a vision, repairs the chapel of St. Edmund there.

Quidam Alanus, cognomine Wastelere, de Wainflet, cum materia diversi generis domorum cooperator, intempestæ noctis silentio stratu suo recubans, et soporis quieti indulgens, hanc in somnis habuit visionem. Videbatur enim sibi, quod ymago sancti Edmundi, situata in capella monachorum sancti Edmundi supradicti apud Wainflete, apparuit sibi sic inquiens: "Alane, ubi te disponis citius operari?" At ille: "Cum domino de Kyme apud Borwelle;[b] ibi nam-"que conveni de quodam opere spirituali celeriter "prosequendo." Cui iterum ymago: "Scis," inquit, "quod capella mea de Wainflet omnino est ruinosa

[a] Wainfleet is a decaying Lincolnshire town of some two thousand inhabitants, on a marshy creek a mile from the sea, fifteen miles N.E. of Boston. But in the fourteenth century it was a place of some importance; it sent a burgess to parliament in 1338, and supplied two ships of war to the fleet in 1359. The old grammar school was founded in 1424 by William of Wainfleet, bishop of Winchester, a name familiar to all Oxford men as that of the founder of Magdalen College.

[b] North and South Kyme, Lincolnshire villages near Tattersall, gave a title to the ancient barony of Kyme. Burwell is near Louth, in the same county.

" et indiget reparatione necessaria. Aliis ergo præter-
" missis, hoc opus meum animo libenti quantocius stude
" perficere." Alano vero renitente, et dicente ob suam conventionem prius factam se adquiescere non posse huic operi hac vice, "Vade," inquit, "et noli amplius
" mihi contradicere, nam ante omnia alia mihi tuum
" impendes servitium, et ego tibi satisfaciam; jam
" noli pertimescere super isto." Tunc dictus Alanus, commotus et admonitus, in crastino, a nullo mortali quærens aut sperans diurnum stipendium, opus cooperturæ super sæpedictam capellam fideliter inchoavit, et ad finem laudabilem perduxit; et non minus, sed magis, de victualibus et necessariis invenit abundantiam.

De quadam puella defuncta a morte suscitata.

2. A child of one year old, by name Alice, is believed to be dead. The parents bend a penny over her, and after vows she returns to life.

Anno quo supra, quædam Alicia filia Margarete at þe kirke de Wainflete, ætatis vero unius anni, per judicium multorum fidedignorum ibidem circumstantium, sub notabili spatio et diffuso defuncta omnino apparuit. Pro cujus morte parentes, nimis contristati et mœrentes effecti, per manum domini Johannis de Haÿtone capellani super dictam juvenem denarium curvarunt, voventes Deo, sancto Edmundo, ejusque ÿmagini in prædicta capella; et statim puella revixit.

A.D. 1375. *De quadam contracta in brachio et manu sanata.*

3. One Matildis, of Westchester, had lost the use of her right hand and arm, but recovers it after praying fervently in the chapel.

Quædam Matildis de Westchestre, ætatis circiter xl. annorum, anno Domini MºCCCºLXXVº, accessit ad capellam prædictam omnino contracta in brachio et manu dextris, ita quod nichil omnino in dictis manu et brachio facere potuit, nec sibi ipsi in aliquo subvenire, aut ipsos erigere. Sed crebris instans orationibus in dicta capella, infra modicum tempus sanitatem optatam recuperavit, ita quod se ita faciliter sicut prius ante

contractionem signare posset cum ipsa manu, prius omnino contracta.

De alia per ix. annos contracta et ibidem sanata.

4. Matildis Busche, paralysed many years, nearly recovers the use of her limbs.

Quædam Matildis Busche de Leyk [a] accessit ad dictam capellam anno prius nominato, quæ fere per ix. annos sic fuit contracta quod nullo modo posset incedere nisi curvata super genua et palmas. Quæ ibidem Dei gratiam exspectans, meritis sancti Edmundi adjuta et copiose suffulta, tantam recuperavit sanitatem quod eodem anno, sub baculorum erecta regimine, de loco in locum transivit publice et incessit.

De cæco ibidem illuminato.

5. A blind man, John of Wrangle, after long prayer, regains his right.

Johannes de Wrangle, in Holandia cæcus omnino effectus per occasionem infirmitatis morbillorum [b] accessit ad dictam capellam sancti Edmundi de Wainflet, et ibidem vacans orationibus per quindenam integram, tandem Dei gratia et sancti Edmundi meritis visitatus, qui ad capellam sub ducis accessit regimine nullo ducente ad propria cum gaudio remeavit.

De alio cæco ibidem illuminato.

6. William Skegneys is cured of blindness.

Willelmus de Skegneỳs,[c] ætatis circiter xx. annorum, cæcus accessit ad prædictam capellam de Wainflete, et ibi per xv. dies vacans orationibus pro recuperanda sanitate, et de tota vita sua domino Johanni de Haỳtone capellano ibidem confessionem faciens, tandem

[a] The villages of Leake and Wrangle are on the coast-road between Boston and Wainfleet.

[a] In Ducange, under "morbillus," a case is mentioned of a woman who lost her sight owing to a pustule, *morbillus*, breaking out in her eye.

[b] Skegness, now a small Lincolnshire village near Wainfleet, was formerly a "considerable town, having a haven and castle, and surrounded by walls"; but the sea made a breach over it. Lewis' Topogr. Dict.

per merita sancti regis et martyris Edmundi perveniens ad lumen oculorum, sine regimine cujuscumque visus fuit incedere.

De xvj. nautis a periculo naufragii liberatis.

7. Sixteen sailors rescued from peril.

Sexdecim nautæ periclitantes in portu maris qui vocatur Norman, et penitus de vita desperantes, ad dictam voverunt capellam sancti Edmundi de Wainflet, et statim, celeri fulciti subsidio, omnes salvati fuerunt. Unde absque dilatione ad dictum locum sanctum velociter accesserunt, ac vota sua emissa ibidem devote compleverunt.

De alio naufragante liberato.

A.D. 1375. 8. Symon Broun, nearly lost at sea, vows to St. Edmund, and is saved.

Anno Domini MºCCCºLXXVº Sỳmon Broun de Wainflet, in die Palmarum, navigans in quadam scapha in aqua periculosa vocata Rabwater, subito per occasionem validæ tempestatis avulsus extra scapham sine spe vitæ suæ conservandæ. Sed recogitans de sancto Edmundo et capella ejus de Wainflet, inter arctas et crebras angustias votum vovit eidem, et statim cum celeritate admirabili de aquis supradictis iterum in scapham absque dampno corporali restituitur. Deinde ad capellam ejusdem sancti votum suum redditurus accessit.

De quodam rogante a febribus curari vel statim mori.

9. John Piper, of Friskney, a fever patient, is released by death.

Anno quo supra, Johannes Pipere de Friskenaỳ [a] casu fortuito gravissima compressus erat infirmitate, et immensis premebatur continuatis febribus et aliis doloribus per tres menses et dimidium. Qui anxietate nimia undique vallatus et astrictus vovit ad capellam sancti Edmundi supradictam, Deum deprecans et sanctum Edmundum, quatinus ab illa infirmitate citius convalesceret, vel si contrarium in Dei oculis sibi

[a] Friskney is a large village, four miles S.W. of Wainfleet.

magis esset expediens, absque temporis dilatione mortem subiret et reciperet corporalem. Hinc ad prædictam capellam veniens, et ibi in orationibus et vigiliis noctem perducens insomnem, die proxima sequenti, statim post suam oblationem coram ỳmagine sancti Edmundi positam, immediate sine temporis protractu Deo et sancto Edmundo spiritum suum commendans inter verba orationis animam exhalavit.

De naufragantibus liberatis.

10. Sailors, nearly wrecked off Skegness, vow to St. Edmund at his chapel of Wainfleet being saved they keep their vows.

Item anno quo supra, quidam nautæ, navigantes in mari contra villam nomine Skegneỳs, tanta aeris intemperie subito fuerant circumventi quod de vita penitus desperantes voverunt ad sanctum Edmundum et ejus capellam de Wainflet supradictam; promittentes, si Deus de tanto periculo per merita sancti Edmundi eos liberaret, ipsum in capella supradicta pro modulo suo honoribus et oblationibus venerari niterentur. Quo voto emisso, protinus ab horribili timore suo per tempestatis subtractionem sunt eruti, et optatæ securitati per sancti Edmundi merita velociter commendati. Unde et dictum locum devote visitantes, navem de cera nomine oblationis ibidem situarunt, et cotidie tempore missæ in eadem capella ob reverentiam sancti Edmundi propriis sumptibus candelam ardentem diutissime sustentaverunt.

De quadam muliere contracta et curata.

11. Joan Gibbe, injured by a fall from her horse, is cured after a visit to Wainfleet Chapel.

Quædam mulier, nomine Johanna Gibbe, casu cadens in terram de equo cui insederat, anno superius dicto, cujus casus occasione manum suam dextram contractam obtinuit, ita quod in nullo sibi ipsi per eam potuit providere. Unde in villa de Croft[a] prædicta Johanna, residens per noctem in domo cujusdam nomine Wroth, circa tempus carniprenii in somnis per visionem accepit, quod ad capellam pergeret sancti Edmundi de

[a] Croft is a small village, about two miles N.E. of Wainfleet.

Wainflet, et ibi per merita ejusdem sancti integram reciperet sanitatem. Quæ statim, die proximo sequenti ad dictam capellam perveniens, et in orationibus per aliquod tempus ibidem consistens, quod precabatur inhabiliter [a] obtinuit, et perfectæ sanitati restituta cum gaudio recessit ad propria.

De alia contracta curata.

12. An old woman, Colet of Leake, paralysed on the left side, after prayer at Wainfleet, finds her leg cured. Subsequently the arm also obtained much relief.

Annosa quædam, nomine Colet de Leik, contracta fuit in brachio et tibia sinistris per tres annos integros, ita quod nervis et juncturis utriusque membri invicem congelatis, neutrum membrum supradictum potuit movere, aut erigere quovismodo. Quæ veniens ad prædictam capellam de Wainflete, ibique per xiiij. dies orationi indulgens, tandem a somno gravi præventa cœpit clamare in somnis, "Accipe meum brachium, "accipe meum brachium." Per quam vocem subitaneam assistentes stupefacti dormientem feminam ad vigiliam excitarunt; eaque expergefacta protinus inquirunt quid sibi vellet clamor emissus. At illa, "Vir," inquit, "miræ pulchritudinis, sanctissimus "martir Edmundus, per tibiam me traxit, ac ut per "manum me attraheret ipsum rogavi. Nonne et vos "eundem vidistis?" Illis autem exultantibus, dictam vetulam erexerunt, et tibiam ejus prius contractam sanatam invenerunt. Unde et mox sine medio, viribus propriis, tres gradus coram ŷmagine oblationem suam devote situavit. Ac non modicum post in brachio suo magni relevaminis consolationem probabiliter obtinuit et recepit.

De infante submerso vitæ restituto.

13. A child of four months who appears

Anno quo supra, quidam infans de civitate Eboracensi oriundus, ætatis xviij. septimanarum, submersus

[a] "inhabiliter" seems to mean "in her helplessness."

fuit in quodom vase aqua pleno, et quasi mortuus omnibus astantibus apparuit. Unde mater ejus stans et ejulans, et omnino de vita ipsius desperans, vovebat tamen confidenter visitare capellam sancti Edmundi apud Waynfleet, unum denarium incurvans super caput filii sui; et statim revixit, et sanus effectus est.

drowned, after a vow and the bending of a penny, comes to himself.

De quodam alio puero submerso et vitæ restituto.

Anno supradicto, quidam puer de sancto Botulpho projectus fuit in portum ibidem de Withum casualiter de uno porco, et ibidem diutius in aqua existens, sic quod videbatur mortuus. Parentes vero ejusdem super eo dolentes, de concilio vicinorum vovebant ad prædictam capellam, et mox integræ restitutus est sanitati.

14. A boy from Boston, apparently drowned, is restored.

De vj. peregrinis in Hispania a vinculis et carcere liberatis.

Eodem anno venerunt sex peregrini Anglici, scilicet dominus Johannes de Brum capellanus, et alii quinque de Bartone et de Beverle oriundi, de Sancto Jacobo in Compostellis versus Angliam, usque ad civitatem quæ vocatur Bures[a] in Hispania. In qua quidem civitate capti fuerunt tamquam inimici et incarcerati, et in compedibus fortiter positi et ligati, per xv. septimanas, et statuta erat dies in qua debuissent decollari. Tunc sanctus Edmundus apparuit illis in carcere reclusis nocte præcedente, mandans eis ut surgerent et peregre proficiscerentur ad capellam suam in Wainflet. Qui, motis manibus ac pedibus, voceque hujus audita statim a catenis soluti, surrexerunt, ostiumque carceris apertum invenerunt, cum omnibus suis, vide-

15. Six pilgrims, returning from Compostella, were thrown into prison; St. Edmund appeared and released them; they came to Wainfleet and made devout offerings in the chapel.

[a] Burgos?

licet peris, baculis, vestibus, et hujusmodi; et incolumes absque molestatione seu gravamine Angliam introierunt, dictamque capellam devote visitaverunt, et unam navem ceream, cum uno cereo magni ponderis ad agnitionem hujus miraculi ad honorem Dei et sancti martiris sui Edmundi humiliter obtulerunt.

De quodam puero submerso vitæ restituto.

16. A boy crushed under a cart is wonderfully restored.

Anno memorato, quidam juvenis de partibus Lindeseie natus, ætatis quasi viij° annorum, sedebat in una carecta quatuor quarteriis salis onerata, versus partes Lindeseie deferendis. Cumque dicta carecta venisset in villam de Irby[a] super unum parvum pontem evoluta fuit in quandam profundam foveam, et puer subtus cecidit, et ibidem jacuit per spatium unius horæ. Carectarius vero de casu hujus stupefactus ad villam cucurrit pro auxilio obtinendo. Qui cum revenisset cum hominibus villæ, carectam levaverunt, et dictum puerum in profunditate foveæ mortuum invenerunt. Parentes vero dicti pueri eodem die capellam sancti Edmundi in Wainflet peregre visitaverunt, et domum per eandem viam revertentes suum filium mortuum invenerunt. Quo viso clamaverunt et ejulaverunt, Deumque et sanctum Edmundum pro vita filii sui invocaverunt, et vota voventes ad dictam capellam redire sposponderunt. Et statim dictus puer post votum hujusmodi pedem suum sibi attraxit, caputque movebat, et aliqualiter recreatus surrexit, et quasi illæsus cum parentibus suis ad eandem capellam properabat.

De monili in gutture pueri.

17. A boy from Tattershall is relieved

Anno prænotato, quidam puer de Tatersale,[b] unius anni ætate, deglutivit unum monile de metallo, quod

[a] Irby in the Marsh, a village between Wainfleet and Spilsby.

[b] Tattershall, a decayed town in the central part of Lincolnshire.

quidem monile in gutture pueri consistebat per duas septimanas, ita quod nullus potuit movere illud huc neque illuc. Parentes vero ipsius, de vita desperantes, voverunt eum ad prædictam capellam sancti Edmundi, et statim post votum emissum dictum monile sanguinolentum a gutture pueri exilivit, et sanatus est puer in illa hora.

of a metal collar which had stuck in his throat.

Incipiunt miracula facta in capella sancti Edmundi de Lynge.[a]

Seven miracles at Lyng.

De puero submerso.

A.D. 1371.

Puer quidam in villa de Belawe[b] natus in profundo cujusdam putei anno Domini M°CCC°LXXI° casualiter mersus fuit. Pro quo puero, sic merso et mortuo, parentes ejus nimium dolentes et tristes effecti ad sanctum voverunt Edmundum, ipsumque in capella sua de Lyng devotius venerari sposponderunt, si meritis ejusdem martyris puerum suum vitæ restitutum recipere mererentur. Quo voto sic emisso, statim defunctus revixit, et parentes ejus vota complentes Deum et sanctum Edmundum in capella prædicta laudaverunt.

1. A boy, drowned in a well is restored to life.

De quadam puella a morte suscitata.

A.D. 1372.

Item anno Domini M°CCC°LXXII°, in villa de Sparham,[c] quædam puella de equo cui insederat [1] casualiter cecidit in terram super collum et caput, ex

2. A girl at Sparham, nearly killed by falling off

[1] *insiderat*, MS.

[a] Lyng is on the Wensom, seven miles N.E. from East Dereham, Norfolk. The ruins of St. Edmund's chapel may still be seen there. (Lewis.)

[b] Belaugh, a small village seven miles N.E. of Norwich.

[c] Sparham is the next village to Lyng.

her horse, recovers, after her kinsmen and friends vow to go barefoot to the chapel at Lyng.

cujus casus infortunio confracta et elisa mortua est, et penitus extincta per spatium trium horarum apparuit, unde propinqui ejus et amici, nimium contristati, pro salute puellæ reformanda nudis pedibus ad capellam sancti Edmundi de Lyng peregrinaturos sese devotis affectibus promiserunt. Quo facto dicta puella respirans revixit et convaluit, Deum et sanctum Edmundum laudans et benedicens, ac in sancti martyris honorem, una cum patre et matre ejus, tempore vitæ eorum vigilias ejusdem martyris in pane et aqua se sub voto jejunare constrinxit.

De quodam juvene mortuo vitæ restituto.

A.D. 1373. 3. A young man of Lyng is dangerously kicked by a horse; his mother prays in the chapel and all turns out well.

Anno Domini M°CCC°LXXIII°, quidam juvenis villæ de Lyng percussus enormiter a jumento statim sine spe recuperandæ salutis per tempus notabile defunctus apparuit. Unde mater ejus turbata et quasi extra se posita, ad sancti Edmundi capellam de Lyng prædictam cursu veloci festinavit, ubi Deum et sanctum Edmundum pro filii sui salute jugiter interpellans, et tandem domum regrediens, puerum quem quasi mortuum et animam exhalantem reliquit, vitæ et sanitati mirabiliter restitutum per merita sancti martyris invenit.

De quodam languido et muto.

A.D. 1374. 4. John Skinner, of Derham, is very ill. Three of his friends make vows on his behalf, and he recovers. Going with them towards the chapel,

Quidam Johannes Skynnere de Derham,[a] anno Domini M°CCC°LXXIIII°, inter Natale Domini et dominicam Quinquagesimæ, quasi in extremis vehementer elanguit. Unde tres ejus amici speciales, multum contristati, pro ejus sanitate recuperanda ad sanctum Edmundum et ejus capellam de Lyng vota voverunt. Quo facto perfectæ sanitati restituitur, qui modicum ante mortem subire vicinam ab omnibus putabatur.

[a] East Dereham.

Postea, cum dicti amici simul cum ipso Johanne prædicto peregrinando versus capellam pro voto suo solvendo procederent, Johannes prædictus subito in itinere plectro linguæ suæ contracto mutus omnino, et quasi insensatus effectus est. Quod amici ejus intuentes, et supra stupefacti et attoniti, dixerunt ei, "Vere jam "patet quod non devote observas vota quæ pro te "emisimus. Sede ergo festinanter, et te ipsum dis-"calcia, ut sic Deo et sancto Edmundo melius placens "gratiam et sanitatem consequaris." Qui statim amicorum suorum consiliis et monitis adquiescens, subito usum linguæ et loquelæ expressionem miraculose recepit et sic Deum et sanctum Edmundum benedicens devotius prosequitur quod negligentius inchoabat.

he loses the power of speech, but recovers it on following their directions.

De muliere contracta.

Quædam mulier de Repham[a] per vij. annos sic erat contracta quod [non] nisi curvata super manus et genua valebat incedere. Unde ad dictam capellam de Ling ob sancti Edmundi venerationem, anno Domini millesimo CCCºLXXVº, peregrinando veniens, per merita sancti Edmundi sanari promeruit.

A.D. 1375. 5. A paralysed woman from Reepham is cured at Lyng.

De quodam infante in cunis jacente inter flammas domus ardentis mirabiliter illæso.

Anno Domini MºCCCºLXXVº, contigit apud villam de Skeringe[b] quandam domum subito concremari, in qua sponsus cum sponsa et cum filio suo in cunis jacente sopori vehementius indulgebant. Qui statim per flammæ stridorem evigilantes, ac mortis perculsi timore, domum flammifluam celeriter egredientes, et a vicinis suis auxilium postulantes, filium suum in ignis discrimine penitus obliti sunt, super quem domus prædicta per ignem enervata corruit. Unde parentes

A.D. 1375. 6. A child left to itself in a burning house at Scarning is wonderfully preserved alive.

[a] Reepham, a decayed market town near Lyng.

[b] Scarning, a village two miles W. of East Dereham.

de filio suo reminiscentes et ineffabiliter dolentes, humanoque frustrati præsidio, Deum et sanctum Edmundum pro filii sui conservanda salute precibus et singultibus etiam gemebundis jugiter invocabant, voventes cum lacrimis, si Deus per merita sancti Edmundi martyris sui gloriosi filium suum sibi reddere dignaretur incolumem, nudis pedibus se capellam sancti Edmundi de Lyng devote visitare, et oblationibus honoribusque congruis pro suu possibilitate ibidem Deum et sanctum Edmundum toto corde venerari. Quo voto sic emisso, accidit res stupenda et omni laude præconizanda. Puer namque, nec per casum domus oppressus, nec per ffammas adustus, vivus et incolumis per sancti Edmundi merita miraculose est restitutus.

De muliere cæca et muta sanata.

7. A blind and deaf woman recovers her sight and hearing.

Quidam vir de partibus Cantiæ, habens uxorem cæcam et mutam, cum qua, diffuse multis et variis in locis laborans pro sanitate eidem procuranda, nullam omnino potuit impetrare, tandem depauperatus, et labore diutino fatigatus, ipsam occulte dimittendo reliquit, eo quod ulterius sibi necessaria procurare non potuit. Quid plura? Revera, qui sanat contritos corde et alligat contritiones eorum, statim post discessum mariti eidem mulieri in somnis astitit, dicens, "Surge, et transi ad capellam monialium Thefordiæ "apud villam de Ling, in honore sancti regis et "martyris Edmundi fundatam." Quæ statim a somno respirans, virum elegantem et pulcherrimum de domo sua egredientem oculata fide cernebat; quem sponsum suum fore credens, vocibus hujuscemodi ad eum tunc clamavit, "Domine, quo vadis?" At ille qui apparuit respondit, "Hesterna die nullatenus me vidisti, et "jam de nocte potes me videre?" Cui et illa, "Loquor et video, unde Deo gratias ago." Statimque

Ps. cxlvi. 3.

vicinis accedentibus retulit, qualiter unus sibi assistens consuluit, et monuit ut prædictam capellam adiret; quod et fecit. Sicque factum est quod per sancti Edmundi merita, in una eadem persona cæca visui, muta affatui, miraculose fuerat restituta.

De securi fracto et miraculose reparato.

Eight miscellaneous miracles.

1. An Essex man tells two Bury monks how he broke his father's axe when a boy, and escaped punishment.

Vir quidam fidelis et vitæ probabilis, Johannes de Langewode nomine, in partibus Estsexiæ apud Gosfeld[a] oriundus, quoddam miraculum, dum adhuc puer in paterna domo maneret, fideli assertione de se contigisse perhibuit. Quodam namque die, cum animo caderet puerili quoddam lignum findere, securim latenter arripiens velociter cœpit agere, dumque minus caute, forti tamen ut potuit impetu, securim ligno concuteret, securim in duas partes fregit, ipsumque cum merore et luctu, flagellum patris metuens, secretius quo potuit sub quodam scabello occuluit. Præterea in seipso considerans defectum qui acciderat, et patrem suum diu latere non posse, novos multiplicat gemitus et lacrimas abundanter effundit. Tandem cum lacrimis sanctum regem et martyrem Edmundum suppliciter exoravit ut sibi subveniret. Finita cum fletibus oratione, ad locum regreditur ubi securim fractum reposuerat, ut in alio loco secretius absconderet; securim sanum et redintegratum invenit. Tunc magno jubilo tripudians Deum et sanctum Edmundum, prout scivit et potuit, magnificavit. Postea idem Johannes adultus, in villa sancti Edmundi circa annos Christi 1349 commorans, a laude sancti Edmundi non cessavit. Quem frater Thomas de Thakstede, et frater Henricus de Kirkestede, familiariter cognoverunt, et istud miraculum ab eo didicerunt.

[a] Gosfield, an Essex village near Halstead.

2. The pious confidence of the people of Wymondham, in St. Edmund, is frequently justified.

Est villa quædam in Northfolchia cui nomen Wymundham, in qua vigent villici claritate fidei præcipue commendandi, et virtus sancti Edmundi in ipsis admiranda. Pluries namque cum eorum terræ cœperint arescere præ pluviæ defectu, protinus expertum remedium nichil hesitantes exquirunt. Sanctum videlicet Edmundum sanctis precibus exorant, et sibi de cera munusculum præparare festinant, et deinde locum ejus apud Buri pariter visitare disponunt; nec aliquando, sancto Edmundo suffragante, a suo voto fraudantur, quin antequam domum redierint abundantibus pluviis terras eorum irrigari lætentur, et uberiores quam terris adjacentibus fructus gratulando percipiant.

De brachio pueri confracto et sanato.

A.D. 1349.

3. A boy belonging to Hoyland has his arm broken; his wonderful recovery.

Circa annum Domini M.CCC.XLIX., erat in Holondiæ partibus quidam miles prædives et Deo devotus, cujus quidam famulus, cum filio domini sui teneræ quidem ætatis ludens, eumque circumcirca per brachium jactitans brachium pueri casualiter rupit. Famulus igitur confusus et in luctum conversus puerum gementem nutrici ad placandum secretius commisit. Quod cum nutrix cognovisset, quasi amens effecta lacrimas multas et singultus emisit, puerumque delinitum in lectulo collocavit, et brachium ejus cum mollibus panniculis colligavit, et eum ad somni quietem excitavit. Cumque nutrix puero dormiente lugeret, cœpit tristis cogitare, siquid posset tristitiæ suæ consolationis afferri remedium. Cui statim in memoriam venit virtus miraculorum et frequentia, quæ sanctus rex et martyr Edmundus exercere solebat. Tunc cœpit illa sanctum martyrem deprecari, et orando vovere, quod si puerum sanitati restitueret, feretrum ejus cum oblatione visitaret. Nec multum post ejus votum puer de lectulo clamitans vociferare cœpit. Cui, cum illa requireret, quomodo se haberet, ille respondit, quia plene sanus

esset, addiditque quod miles quidam pulcherrimus sibi astitisset, sanassetque brachium suum, et cum magno lumine quo apparuit ab ejus oculis discessit. Hoc denique signum nutrici puer dedit. "Invenies," inquit, "panniculos et quæcumque diligenter brachio "meo apposuisti in profunditate [1] lectuli recondita." Quæ statim surgens, et omnia prout puer indicaverat inveniens, sanumque brachium circumquaque considerans, gratias egit Deo, et ejus militi sancto Edmundo. Postea votum factum solvebat, et oblationem sancto martyri deferebat.

A.D. 1353. 4. John of Lavenham, who was afterwards sacrist of Bury, after long suffering from a painful ulcer in the throat, believed himself to have been cured by the intercession of St. Edmund and St. Awdry.

Erat quidam monachus sancti Edmundi nomine Johannes de Lavenham tunc susceptor hospitum, et postea sacrista fuit optimus. Cui circa annum Domini 1353, tempore sanctæ Quadragesimæ, ulcus grave supra modum sub mento a latere gutturis cœpit succrescere; quo vim etiam inferente, a Dominica tertia ejusdem Quadragesimæ usque ad vigiliam Paschæ neque somno neque cibo libere poterat indulgere. Cumque morbus intumesceret et ipse jugi punitione mortem sibi imminere tremesceret, multos socios [2] invocavit, sed sancti Edmundi regis et martyris et sanctæ virginis Etheldredæ se precibus plenius commendavit. Porro a feria sexta ante Dominicam palmarum usque in diem Parasceves, ita jam dictus monachus infirmitate depressus jacebat, ut per ipsam ebdomadam integram nec verbum exprimeret, neque dentes, sed vix labia pro quacunque necessitate abinvicem disjungere potuisset. Unde desperatione vitæ concepta, quia loqui non poterat, manuum signis more monachorum in die Parasceves se moriturum signabat. Hoc tandem die in summa pœna ab ipso monacho exspectato, circa horam diei nonam paululum dormitare cœpit; in qua dormitatione mox sibi visum fuit, quod in ecclesia sancti Edmundi gloriosi sui patroni juxta capellam

[1] *profundita*, MS. | [2] *sanctos?*

ejusdem in aquilonari parte chori sitam se sopori dedisset. Quo illic, ut visum est in extasi, permanente, de capella proxima sancti Sabæ abbatis exiit quædam sanctimonialis fœmina supra modum decora, quæ ad locum in quo jacuit directe profecta est, et leviter ejus pollicibus ejus labia tangens et aperiens, orisque illius intima considerans, crucis signum apposuit, et versus magnum altare et feretrum sancti Edmundi cœpit ire. Sed mox ad infirmum monachum reversa, eumque blande consolans, taliter allocuta est: "Tu duos annulos aureos habes in cistella tua, de "quibus apud monasterium de Ely unum facies mihi "ferri." Nec vix verba compleverat, ecce, quasi ab ymagine sancti Edmundi, quæ in dicta capella sita erat, vox talis exibat: "Et alterum dabis michi." Quibus ita finitis visio facta disparuit. Et statim monachus infirmus, cui per hebdomadam præcedentem nec loquendi nec vivendi spes ulla remanserat, excitatus a somno et a somno turbatus multis illic astantibus viva voce clamabat, "Benedicite, fratres "mei, quis affuit hic vobiscum?" Qui cum mirantes respondissent, quod nullus nisi ipsi soli, aperto statim ore ejus cuncta per ordinem eis enarrabat, quæ Deus meritis sancti Edmundi et beatæ Etheldredæ cura eum fecerat mirifica pietate. Post hæc, febre quadam correptus, de infirmitate convaluit, Deoque summo et sanctis ejus gratias egit.

Lessons to be learned from these incidents.

Quidam forsitan hæc audientes de sanctis varie judicabunt, eo quod rex et martyr gloriosus Edmundus, virgo et corpore incorruptus, Etheldredam virginem et reginam, similiter corpore incorruptam, in tam claro miraculo, propria ecclesia, famulanteque sibi monacho, prævenire voluerit. Nam quod ipse par et particeps hujus extiterit miraculi, per hoc omnibus innotescit, quod sibi alterum annulum pro munere vendicavit. Hoc denique miraculum plenius omnibus

indicat, qualiter in choris sanctorum caritas sancta regnat, qualiter de honoribus sibi a Deo collatis alternatim applaudunt, qui sibi jocundo certamine honores invicem offerunt, et quod quis boni vel laudis in alio sancto videt, hoc se per Dei præsentiam et caritatis fluentiam percepisse congaudet.

5. A young serf falls from a hay-stack and nearly breaks his neck; his recovery.

Quidam servulus prope villam sancti Edmundi fœnum cumulans et in altum componens, cum jam cumulus fere xij. pedum vel amplius haberet altitudinem, super stans et minus caute se vertens, ad terram ruit, ipsa capitis summitate primum terram contingente. Sicque collisus est in ea parte, ut collo infra corpus presso caput et humeri conjungerentur. Affuit ballivus loci hoc videns; et mœrens, eo quod famulus sic subito moreretur, sanctum Edmundum invocat, et se spondet eum cum oblatione visitaturum. Deinde orationibus insistit, collum trahit, et servulum, quem paulo ante cernebat quasi mortuum, jam loquentem et post paululum ambulantem mirando sanctum Dei martyrem Edmundum exaltabat.

6. A boy Cockfield gives himself a serious wound; the hæmorrhage is dangerous; after invocation of the saint it ceases.

Alius quidam puerulus, nondum quidem triennis, cum apud Cokefeld [a] quodam die luderet cum cultello, fortuitu, ut assolet, in terram cecidit, seque sic graviter cum cultello vulneravit, ut ad mensuram trium pollicum, ad æstimationem verisimilem, cultellus in pectus pueri infixus mergeretur. Quod circa horam nonam contigisse refertur a parentibus; a qua quidem hora usque ad vesperam sanguis effluere non cessavit. Clamat mater, dolet pater, de morte innocentis; deinde vota vovent et sanctum Edmundum invocant. Tandem respiciens mater puerulum, et per pallorem et duritiam mortis signa conjiciens voce clamavit materna, "Mortuus est puer meus, mortuus est puer." Cui puer statim respondit, "Vere mater non sum

[a] Cockfield, a village between Bury and Lavenham.

" mortuus, sed adhuc tecum vivo"; qui cito convaluit, et post modicum temporis a parentibus suis ad ecclesiam sancti Edmundi perductus fuit.

7. Robert de Rokewode nearly drowned in a pond; after invocation he recovers consciousness.

Fuit alius parvulus et puerulus nomine Robertus, filius Johannis de Rokewode, de valentioribus patriæ sancti Edmundi; qui [cum] cum parentibus suis apud Whelnetham [a] moraretur, elapsus quadam die nutricis manibus in quoddam stagnum casualiter cecidit et immersus est; bisque vel tertio idem passus natavit tandem super flumen. Inter hæc sollicite quæritur, et ancilla quædam accurrens, eumque natantem videns, nunciavit esse mortuum, jacereque turgidum super undam. Parentes igitur attoniti et valde turbati cogitabant quomodo eum ad terram traherent et sepelirent; assumentesque rastrum et per hoc eum attrahentes, posuerunt corpus rigidum calefaciendum juxta ignem, nullumque vitæ signum in eo videntes, sanctum Edmundum invocabant. Nec mora; puerum de cujus vita desperaverant jam viventem et corridentem [b] inspicientes, Deum et sanctum Edmundum collaudabant.

8. At Ingham a boy falls into a miry pit. After a time he is drawn out more dead than alive. Restoratives are used; the saint is invoked; and the boy recovers.

Quidam insuper puerulus, cum sorore innocente in manerio villæ de Ingham vagans ac progrediens, casualiter in puteum plenum horrendo cœno cecidit, et sic mersus est, ut nulla pars corporis vel vestium a quoquam posset perpendi. Quod videns soror et ingemiscens clamavit fratrem esse defossum. Audiens vero mater hæc flevit fortiter et ingemuit; sumensque rastrum, et diu quærens puerum, in puteo tandem attraxit, et extraxit eum de puteo. Nec mirum si jam mortuus esset, etsi vires validæ suppetissent. Lavant corpus et vestimenta, fovetur puer, ad ignem nunc movetur. Tandem sanctus Edmundus invocatur, et statim puer spiritum recepit, oculos aperit, manus

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[a] Great and Little Welnetham, villages between Bury and Cockfield.

[b] *corridentem* seems to be used for *subridentem*.

expandit, et vires sumit; ambulat, jocatur, et more pueri verba format.

In 1351, in the county of Suffolk, four persons, dead, or believed to be dead, were restored through the merits of the saint.

Circa annum Christi 1351 per merita beati Edmundi regis et martyris infra vj. mensium spatium quatuor mortui in comitatu Suthfolchie vel vere mortui reputati per vera signa et indicia que in mortuis solent apparere vite priscine et saluti integre restituti sunt.

Of the many miracles wrought by St. Edmund, a large proportion are not recorded owing to ingratitude or neglect.

Cum sanctus sanctorum per seipsum testetur quia lucerna sub modis non sit occultanda, mirum cur sanctus Edmundus propter miraculorum frequentiam in universa terra non adoretur et prædicetur. Sed causa hujus ignaviæ duplex esse potest aut quia tot operatur, quod præ multitudine numerari non possunt, aut certe eorum notatur ingratitudo, qui sibi ostensa miracula revelare et publicare deberent, aut eorum torpor et negligentia, qui hæc scribere et ecclesiæ commendare tenentur. Nam millia operatus est miracula quæ non referuntur, et item millia quæ non scribuntur; et sic, per negligentiam eorum qui scribere debuerunt, a notitia lapsa sunt; sicut naufragorum liberatio, infirmorum relevatio, peccatorum relaxatio, temptationum evacuatio, aliorumque oppressorum non solum mira sed cita et salubris subventio. Quædam igitur recentiora scribenda sunt, ut tanti nomen martyris futuris temporibus semper permaneat gloriosum.

When the great storm blew down the bell

Cum enim propter tempestatem inauditam [a] speciosum et valde spectabile beati Edmundi caderet campanile,

[a] This seems to have been the storm of 1430, from the effects of which the campanile still lay in ruins at the time of the visit of Henry VI. to Bury in 1433. See the notice of abbot Curteys in the Introduction to the present volume, and Tymms' *Handbook of Bury St. Edmunds*, p. 21. The latest date of the MS., Bod. 240, in which this passage occurs, must therefore be brought lower down; as a whole, it is a codex of the fifteenth, not of the fourteenth century.

tower of the abbey church, through the protection of the saint, not a single person was killed or injured.

et in cadendo pluribus mortem intentaret, ita quod nullus, tum propter ruinam illius imminentem, tum propter alia, per illud seu per tempestatem horrendam ruinæ patentia, tutum sibi locum putaret, patronus noster et pater sanctus Edmundus omnes protexit; cum tamen dicto et audito, consideratis circumstantiis, hoc magnum erat miraculum. Namque non solum in ipsa ecclesia, scilicet presbyterio, choro, et capella beatæ Mariæ, ubi maximum imminebat periculum seu etiam in ipso campanili, [ubi] parum ante casum ejus hominum multitudo affuerat, sed in diversis cameris, studiis, et aliis locis ubi post parvissimum intervallum ipsa ruina contingebat, fratres omnes hic inde consistentes, manifesta die, virtute et sancti Edmundi prece ab omni mortis periculo salvantur. Neque famulus aliquis vel catulus ullam sensit læsionem, qua mortem vel mutilationis discrimen incurrit. Postes tamen campanilis hinc inde cadebant, et ante et post monachos a dextris et a sinistris circumcirca ruebant, nullus tamen eorum lædebatur. Campanile igitur horrido motu et impetu corruens versus sanctum Edmundum, cum per omnem rationem et venti indicium ejus attemptaret feretrum, Dei virtute reversum est ad aquilonem, ubi nec omnino noceret hominibus, et loca sanctiora et digniora, scilicet altaria, singula intacta relinqueret. Benedictus Deus per omnia. Hæc, Christe, tua magnalia, qui per preces et merita sancti Edmundi et aliorum qui tecum sunt, facis mirabilia, operaris magnifica, ut nomen quod est benedictum in secula apud infimos et peccatores sit in laude perhenni; sicque piorum corda confirmas et impiorum pectora per hæc ad te provocas, ut dicat omnis homo, " Non est similis tui, Domine, et non est secundum " opera tua." Hæc, inquam, Christe, per te facta sunt, qui facis mirabilia solus, et vivis et regnas cum Deo patre in unitate Spiritus Sancti etc.

Ps. lxxxv. 8.

A.D. 1182. In the church of the monastery of Athassel, founded by William de Burgo, is an image of St. Edmund holding a lance; this lance is, to this day, hurled on the pavement as a sign of the approaching death of the founder's representative.

Circa annum Domini 1182, dominus Willelmus de Burgo,[a] filius comitis Cantiæ, fundavit monasterium canonicorum nigrorum in territorio de Atheschille [b] in Hibernia in honore sanctæ Mariæ et sancti Edmundi regis et martyris, in cujus monasterii oratorio principali juxta magnum altare situatur quædam ymago sancti regis et martyris Edmundi, habens in manu sua dextra lanceam, in signum protectoris et totius illius patriæ defensoris, palam extensam. Volens autem Dominus nomen famamque sanctitatis martyris sui Edmundi in occiduis sicut in orientalibus mundi partibus longius latiusque nitescere, et Hibernicos firmius in fide solidare, fundatoremque prædicti monasterii de morte sua præmunire, quatinus animæ suæ saluti solicitius invigilaret, rebusque suis salubrius disponeret, hoc indicium sibi munitivum dat eidem fundatori usque in diem hodiernum, ut ymago sancti Edmundi lanceam quam manu tenet erectam ante mortem fundatoris in proximo morituri de manu sua ejiciat, et in pavi-

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[a] Dugdale in his Baronage (I. 693), under the article "Burgh," identifies William de Burgo with the William Fitz-Aldelme (Guillelmus filius Aldelini), whom Henry II. twice sent over to Ireland with large powers, first about 1173, to promulgate the bull of Adrian IV. investing Henry with the lordship of the country, and again in 1176, to succeed Strongbow in the government. Fitz-Aldelme was recalled in 1179, and there is nothing to show that he was in Ireland afterwards. "His name last appears in the records in 1194," says the writer of the article "Fitz-Aldhelm, William," in the Dict. of Nat. Bi., who is inclined to think that he was a different person from William de Burgo, and of an obscure family. Giraldus, who gives a most unfavourable character of Fitz-Aldelme, nowhere calls him De Burgo. The real William de Burgo, according to the new view, owed his authority and wealth in Ireland to the favour of John, after the latter was made ruler of the country. He died in 1204. The date assigned in the text to the founding of Athassel, so far as any reliance can be placed on it, agrees with the new view.

[b] The ruins of Athassel Abbey, which, according to Archdall (Monast. Hib. 640), "show it to have been equal, if not superior, to any monastic edifice" in Ireland, stand upon the Suir, a few miles west of Cashel, Co. Tipperary. It was a house of Augustinian canons.

mentum oratorii longius projiciat; cujus lanceæ ejectio signum mortis fundatoris prædicti monasterii incolis Hibernicis notorium est et manifestum.

In a wood near Athassel sheep and wolves feed together, but the wolves do not harm the sheep.

In quadam silva prædicto monasterio vicina pascuntur oves simul cum lupis in magna multitudine, et tamen oves miraculose et meritis sancti Edmundi a lupis omnino non læduntur.

APPENDIX C.

De Sancto Edmundo rege et martyre.

(MS. Tanner 15, p. 186.)[a]

Rex quidam in Saxoniæ regno, Alkmundus nomine, ex uxore sua Siwara prolem non habens, ab angelo admonetur in somnis ut Romam peregrinando proficisceretur. Quo cum pervenisset, matrona quædam sancta, spiritu prophetico plena, cum qua pernoctare solebat, cum vice quadam ad eum accessisset, globus igneus in quatuor partes se extendens ab ipsius regis pectore exire videbatur. Quo viso, regem a vero [sole] illuminandum, vel stirpem divinitus insignitam de suo sanguine processuram prædixit. Rediens autem rex prolem felicem genuit Edmundum. Illis enim diebus rex Estanglorum, Offa nomine, liberis carens, Jherusalem proficisci et hæredem a Christo petere disposuit. Et transiens in Saxoniam ad cognatum suum regem Alkmundum, honorifice suscipitur; duobusque regis Alk-

Gauf. de Font. 98.

ib., 99.

ib., 95.

[a] *Tanner* 15, which Sir Thomas Hardy (*Catalogue* I., 21) calls a "magnificent volume," is a MS. of the end of the fifteenth century, containing a collection of short lives of Saints, alphabetically arranged. It seems to be substantially identical with Capgrave's "Nova Legenda Angliæ," printed by Wynkyn de Worde in 1516. The basis of both is the "Sanctilogium," of John of Tinmouth (*Catalogue, loc. cit.*, and p. 20): which again appears to have been borrowed from an abbot of St. Denis, Guy de Castres; see Vol. I., p. lxvi., note. The names printed in the margin show how abridged compilations of this kind were constructed. On the various lives of the Saint, see the article in the Introduction.

mundi filiis, Edmundo et Eduuoldo, sibi sedulo ministrantibus, ætate junior Edmundus, specialius sibi inherens, propensiori cura quasi patri ministrabat. Cujus obsequio et colloquio rex Offa delectatus, quendam annulum in recessu suo sibi porrigens, dixit: *ib.*, 96.

"Edmunde, fili carissime, accipe nostræ . . . mutuæ "dilectionis monimentum, ut memineris me solerti tuo "obsequio esse obnoxium; super quo gratias tibi refero, et "mercedem paternam ex Dei providentia in corde tibi "reservo." Et juvenem amplexibus et osculis mulcens, anuulum quendam ei tradens dixit, "Intuere, [ait] "Edmunde carissime, cujusmodi sit annulus iste, ut si "absens aliquid tibi . . . intimavero, filiali obsequio "adimplere ne differas."

Cumque rex Offa ad brachium sancti Georgii pervenisset, morbo gravissimo detentus familiares juramento astrinxit, ut annulum Edmundo juveni præsentantes eum in Angliam secum adducerent, et regem *ib.*, 97. Orientalium Anglorum constituerent. Cum autem, collato juveni annulo, in borealem partem Estanglorum *ib.*, 99. nomine Hunstantone applicuissent, sanctus Edmundus orationem fudit, et mox fons de terra erumpens multis *ib.*, 100. infirmitatibus sanitatem ministravit.

Sanctus igitur Edmundus, Estanglorum rex, Anti- Abbo, 7. quorum Saxonum nobili prosapia oriundus, a primo suæ ætatis tempore cultor veracissimus extitit fidei Christianæ. Qui ab atavis regibus editus, cum bonis polleret moribus, omnium comprovincialium unanimi favore non tantum eligitur ex generis successione quantum rapitur, ut eis præesset sceptrigera potestate. Erat namque omnibus affabilis et humilis, et in subjectis benignus gradiens, via regia nec declinat ad dexteram, extollendo se de meritis, nec ad sinistram, succumbendo vitiis humanæ fragilitatis. Erat namque egentibus dapsilis, pupillis et viduis pater, Abbo, 8. spes ope destitutis ac refugium. Contigit enim duos duces, Hinguar et Hubbam, de Daciæ partibus cum magna navium multitudine Estangliam applicare. Qui oppida villasque flamma voraci comburentes, nulli ætati, ordini, aut sexui parcentes, quoscumque reperire

poterant aut gladio cædebant, aut captivos secum
Abbo, 10. detinebant. Festinabant enim passim neci cunctos tradere, ne stipatus militum agmine ad defensionem suorum posset
Abbo, 11. rex sibi resistere. Consuevit namque Danorum et Almannorum natio semper rapto vivere; nunquam tamen indicta pugna palam contendit cum hoste nisi præventa insidiis. Misit itaque Hynguar nuncios ad regem Edmundum, apud Hegilsdon commorantem, qui et dixerunt: "Terra "marique metuendus dominus noster Hynguar, rex invic- "tissimus, diversas terras sibi armis subjugando ad hujus "provinciæ optatum litus cum multis navibus hiematurus "appulit, atque idcirco mandat ut relicto Christianorum "dogmate cum eo antiquos thesauros et paternas divitias "sub eo regnaturus dividas. Cujus si aspernaris potentiam "innumeris legionibus fultam, vita indignus judicaberis et "regno. Et quis es tu, qui tantæ potentiæ insolenter "audeas contradicere? Marinæ tempestatis procella nostris "servit remigiis, . . . nec ingens mugitus cœli nec crebri "ictus fulminum umquam nocuerunt favente gratia elemen- "torum. Esto itaque . . . sub hoc imperatore maximo, cui "famulantur elementa, pro sibi innata clementia, quoniam "novit piissimus parcere subjectis et debellare superbos."

Abbo, 12. Cumque episcopus quidam regi assistens ad consentiendum pluribus hortaretur exemplis, respondit: "Ad id "modo pervenimus, quod nunquam meriti sumus. Utinam "incolæ omnes regni mei me occumbente vivere possent. "Honestum enim est mihi pro patria mori; hoc est "autem quod desidero, hoc quod omnibus votis antepono.
Abbo, 13. "Ecce enim simulata benivolentia prætendit callidus suæ "machinationis muscipulam, qua me irretire deliberat, "maximo cum promittit quod nobis largitas divina concessit. "Vitam indulget, qua necdum careo; regnum promittit, "quod habeo; opes conferre cupit, quibus non egeo." Et conversus ad nuncios ait, "Madefacti cruore meorum sup- "plicio digni estis; sed plane Christi mei exemplum secu- "tus nolo puras maculare manus, qui pro ejus nomine
Abbo, 14.? "libenter paratus sum vestris telis occumbere. Hæc do- "mino vestro perferatis, addentes, quod pro amore vitæ "temporalis Christianus rex Edmundus duci non subdetur "pagano, nisi prius effectus fuerit Christianus."

Abbo, 15. Hoc audito, jussu impiissimi Hynguar sanctus Edmundus inermis capitur, et vinculis acrioribus artatus

constringitur, ante ducem sistitur, et multis modis illuditur, et tandem, fustigatus, et ad quandam arborem ligatus, flagris durissimis diutissime verberatur, nec vincitur, semper Christum vocibus flebilibus invocando. Adversarii igitur, in furorem versi, quasi ludendo ad signum eum toto corpore sagittarum telis confodiunt, et vulnera vulneribus imprimebant, dum jacula jaculis locum dabant. Sicque spiculorum aculeis circumfossus palpitans, velut hericius, aut spinis hirtus carduus, similis [Sebastiano] factus est. Cumque nec sic Hynguar eum sibi assentire conspiceret, sed jugiter Christum inclamantem videret, lictori protinus mandat ut amputet caput ejus. Sicque duodecimo kalendas Septembris capite truncatus, cum palma martyrii rex et martyr migravit ad Dominum. Caput autem sancti regis Dani secum auferentes, [et] in silva de Helgelsdon inter densa veprium frutecta projecerunt.[a] Abbo, 16. Decembris.

Reddita tandem terræ aliquanta pace, cœperunt Christiani de latibulis consurgere, et caput in silva diligenter inquirere. Cumque in silva densissima caput sanctissimum lustrando pergerent, et alternatim, ut moris est, inter se clamarent, Ubi es? ecce, mirabile auditu, caput martyris patria lingua respondebat dicens, *Heer, heer, heer;* quod est interpretatum, Hic, hic, hic. Nec unquam eadem repetendo clamare destitit, quousque omnes ad se perduxit. Palpitabat mortuæ linguæ plectrum infra meatus faucium, manifestans illius magnalia, qui rudenti asellæ humana compegit verba. Immanis enim lupis caput inter brachia complexus procumbebat, excubias martyri impendens. Accipientes itaque illud et corpori coaptantes honorifice sepelierunt. Cum autem postea corpus ejus transferri deberet, inviolatum repertum est et incorruptum, ac caput corpori redintegratum, nichilque omnino vulneris, nichil apparuit cicatricis. Tantum enim in ejus collo ob signum rubet una tenuissima ruga in modum fili coccinei, sicut Abbo, 17. Abbo, 18. Abbo, 19. Abbo, 20.

[a] According to Matthew Paris (I., 399, Rolls ed.), Hinguar and Hubba had been told that their father Lothebroc or Lodbroc, had been murdered in the wood of Hailesdun (see Vol. I., xvii.); and it was in order to give the last touch to their revenge, that they caused the head of Edmund to be cast among the bushes in the same place.

testari [1] erat solita quædam devota femina, Oswenna vocata, quæ in eodem loco jejuniis et orationibus vacans multos transegerat annos. Cui divina revelatione aut nimia devotione mos inolevit, ut patefacto beati martyris sepulcro, singulis annis in Dominica cœna attondendo præscindere capillos solebat et ungues. Quæ omnia diligenter colligens quamdiu vixit, mira devotione excolere non neglexit, positaque super altare ejusdem ecclesiæ, post ejus mortem debita adhuc reservantur devotione et veneratione.

Cum autem octo latrones [a] ecclesiam sancti martyris infringere, et quæcumque asportare possent capere decrevissent, et cum diversis instrumentis hoc attemptassent, martyr Dei ita eos ligavit divinitus, ut nec pedem movere nec arreptum officium deserere possent. Mane autem inventi et vincti episcopo Theodredo sunt præ-
Abbo, 22. sentati. Qui impræmeditatus sententiam dedit et eos patibulis affligi jussit. Quamobrem postea in se reversus graviter indoluit, et sibi pœnitentiam indicens, [quam] diutius se gravibus lamentis dedit. Item tandem episcopus corpus martyris ad locum devotiorem transtulit, et incorruptum repperit, tetigit, lavit, et optimis vestibus indutum ligneo locello reposuit.

Abbo, 23. Quidam juvenis filius nobilis cujusdam, potentiæ suæ auctoritate ductus, integritatem martyris omnino videre affectavit. Reseratoque locello astitit, aspexit, et in eodem momento in amentiam versum in reprobum sensum Deus illum tradidit, et ob scelus ejus a patre dejectus, et ad summam inopiam perductus, vitam finivit vermibus consumptus.

Rex quidam Danorum, nomine Swanus, cum magna multitudine navium Angliam intrans, nulli parcens ætati, sexui, vel ordini, cæde et incendio cuncta vastabat, et ubique prædas agens ab incolis totius terræ
Flor. 589. tributa exigebat, et ad propriæ dampnationis cumulum ex urbe sancti Edmundi martyris grande tributum petiit. Alioquin, nisi solveretur, urbi incendium civibusque

[1] *detestari*, MS.

[a] See Vol. I., p. 21.

exilium comminatur. Insuper et sancto Edmundo probrose detraxit. Audientes hoc cives, et vehementer expavescentes, ante sepulcrum sancti Edmundi se prosternunt cum multis lacrymis et singultibus; devotis precibus opem martyris implorabant. Erat enim in eodem loco monachus quidam nomine Egelwinus, sancto martyri adeo devotus ut ejus secretalis cubicularius merito ab omnibus vocaretur. Hic, quando sibi opportunum videbat, solus ad martyrem ingrediens, corpus ejus diligenter abluebat, capillos capitis reverenter demulcendo planos pectine reddebat, pilosque pectinis violentia extractos in pixide ponens, quasi viventi in carne debitum servitium impendebat, mutuis allocutionibus ore ad os, quasi amicus amico. Non solum utile responsum sanctus dare non distulit, sed etiam variarum oppressionum, quas sibi referebat, viam levaminis et salubris consilii notificavit. Huic sub noctis silentio sopori dedito sanctus Edmundus vultu mœrore confecto astitit, dicens: "Perge," inquit, "ad regem Danorum "Swanum, et ex parte mea nichil dubitans præcipe, ut "a meorum infestatione et tributi exactione civium de-"sistat, si divinam imminentem effugere cupiat ultio-"nem." Cum autem monachus hæc regi nunciasset, more leonis frendens, nisi citius fugeret mortem jurejurando minabatur. Imminente autem vespera, in medio commilitonum suorum, apud villam de Geynesburgh Swanus pugione sancti Edmundi confossus est. Sicque vociferans noctis crepusculo mortuus est, tertio nonas Februarii. Canutus vero filius Swani hoc videns, mitius deinceps cum sancto Edmundo egit, fossatum terræ sancti Edmundi circumduxit, immunitatem ab omni præstatione terræ tribuit, basilicam super corpus construxit, monachos instituit, et prædia multa donavit.

Hermannus, 34.

Hermannus, 34.

Hermannus, 35.

Flor. 589.

Bromton, 892.

APPENDIX D.

Corporation Documents.[a]

I. *Pardon to Thomas Halesworth.*

A.D. 1387. Ricardus, Dei gratia rex Angliæ et Franciæ et dominus Hiberniæ, omnibus ballivis et fidelibus suis ad quos præsentes literæ pervenerint salutem. Sciatis quod cum omnes et singulæ personæ villæ de Bury in parliamentis nostris annis regni nostri quinto et sexto in generali, ac Thomas Halsworth de sancto Edmundo, alias dictus Thomas Halesworth squier, una personarum prædictarum, in parliamento nostro dicto anno quinto tanquam unus principalium insurrectorum comitatus Suffolchiæ, in speciali, ab omni gratia pardonationum et remissionum, aliis ligeis nostris dicti regni nostri in parliamentis prædictis per nos factarum, quam pluribus enormibus delictis suis causantibus, privati fuissent et excepti: Et nos postmodum, ad requisitionem quorundam magnatum nobis assistentium, et pro eo quod viginti certæ personæ ejusdem villæ, tam pro se ipsis quam pro singulis aliis personis dictæ

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[a] There are, in the archives of the Corporation of Bury St. Edmunds, a number of ancient documents, dating back to the time when the monastery was in being. These were carefully examined some years ago by a Committee of the Town Council, and with the valuable help of Mr. Beckford Bevan (vol. II., p. 7), were classified and described. The schedule thus arising was placed in my hands when I was at Bury in 1892, and I selected three documents as possessing sufficient general interest to be included in the present work. The earliest document in the collection is of date 1295; it is a roll of lands, tenements, &c. within the town of Bury, belonging to the various offices in the Abbey.

The documents which follow are—

1387. Royal pardon to Thomas Halesworth for his share in the Bury riots.

1447. A short charter of Henry VI. confirming the Abbey privileges.

1478. Rules and by-laws for the weavers of Bury.

A transcript of the last-mentioned document was kindly furnished by Mr. James Reach, Town clerk of Bury.

villæ vicinis suis, gratiæ nostræ in omnibus se humiliter submiserunt, dictæque viginti personæ pro se et singulis vicinis suis prædictis, ut ad gratiam nostram admitti possent, quendam finem duarum millium marcarum cum consilio nostro ad opus nostrum fecerunt, et se per diversas recognitiones in cancellaria nostra factas pro fine prædicto nobis fideliter persolvendo obligarunt, dictas viginti personas et singulas alias personas dictæ villæ ad gratiam nostram hujusmodi de benignitate nostra regia duxerimus acceptandas, promittentes et concedentes pro nobis et hæredibus nostris quod eisdem viginti personis et singulis personis villæ prædictæ, cartas nostras separatim petere volentibus, gratiam, remissionem, et pardonationem in forma subsequenti per literas nostras patentes faceremus: Nos consideratione præmissorum, necnon ad supplicationem dilectorum nobis in Christo abbatis et conventus sancti Edmundi de Bury, pardonavimus et remisimus præfato Thomæ sectam [a] pacis nostræ, quæ ad nos pertinet, pro omnimodis insurrectionibus, proditionibus, seditionibus, obsidionibus, mulierum raptibus, homicidiis, murdris, feloniis, roberiis, latrociniis, incendiis, transgressionibus, mesprisionibus, contemptibus, inobedientiis, excorsionibus, duritiis, oppressionibus, confederationibus, conspirationibus, cambipertiis, ambidextriis, forstallariis, regratariis, falsitatibus, deceptionibus, congregationibus illicitis, alligantiis, conventiculis, manutenentiis, et quibuscunque aliis malefactis, dampnis, gravaminibus, et excessibus, pro quibus fines aut redemptiones capi possent, nobis aut progenitoribus nostris, seu quibuscunque ligeis nostris vel progenitorum nostrorum, per ipsum Thomam, tam infra villam prædictam quam extra ubicunque, ante vicesi-

[a] "The suit for the preservation "of our peace"; see the various illustrations in Ducange, under his 3rd article, of this meaning of *secta*, which belongs exclusively to English jurisprudence.

mum secundum diem Decembris anno regni nostri sexto factis, illatis, aut quomodolibet perpetratis, unde indictatus, rectatus, vel appellatus existit, ac etiam utlagarias, si quæ in ipsum hiis occasionibus fuerint promulgatæ; et firmam pacem nostram ei inde concedimus, dictis exceptionibus de ipso Thoma in generali et speciali, ut præmittitur, factis non obstantibus. Ita tamen quod stet recto in curia nostra, si qui versus eum loqui voluerint de præmissis. Pardonavimus insuper et remisimus eidem Thomæ omnimodas pecuniarum summas per recognitionem suam aut antecessorum suorum tam in cancellaria nostra quam in cancellaria progenitorum nostrorum, et alibi, coram justiciariis et judicibus nostris et progenitorum nostrorum, vel alias obligationes, pro ipso aut aliis personis quibuscumque, pro bono gestu sive de pace gerenda nobis aut progenitoribus nostris aut aliis ante dictum vicesimum secundum diem Decembris quomodolibet factas, necnon executiones recognitionum earundem, sive recognitiones aut obligationes illæ sub conditionibus sive simpliciter factæ fuerint; ac etiam quascumque conditiones, manucaptiones, et assumptiones idem Thomas super recognitionibus aut obligationibus illis, et ratione earundem recognitionum et obligationum facere tenetur. Proviso semper, quod idem Thomas ad finem prædictum una cum aliis personis ejusdem villæ juxta status sui ac demeritorum suorum in hac parte exigentiam contribuat, ut est justum. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste me ipso apud Westmonasterium vicesimo die Aprilis, anno regni nostri decimo.

BILLYNGFORD.

[*On the outside, in one place*] HALESWORTH.
Pardon for the ryet of the towne anno Ricardi secundi decimo.

[*In another place*] Ista carta allocatur et irrotulatur coram domino rege termino Paschæ anno regni regis Ricardi secundi post conquestum decimo. Ro. iiii. inter placita regis.

II. *Charter of Privileges.*

Henricus, Dei gratia rex Angliæ et Franciæ et dominus Hiberniæ, universis et singulis vicecomitibus, majoribus, ballivis, constabulariis, ministris, et aliis fidelibus et subditis suis, ad quos præsentes literæ pervenerint, salutem. Cum dominus Henricus nuper rex Angliæ primus post conquestum, progenitor noster, per cartam suam quam confirmavimus, inter alia diversa libertates et privilegia dilectis sibi in Christo abbati et conventui de sancto Edmundo de Bury concesserit, et notum fecerit H[erberto] tunc episcopo Norwicensi et omnibus baronibus et fidelibus suis de Norfolk et Suffolk, et ubicumque sanctus Edmundus habuerit terras, volueritque et firmiter præcipuerit ut monasterium et burgus Sancti Edmundi, et omnes in eo manentes, et omnia maneria Sancti Edmundi, semper sint in ea libertate qua fuerunt temporibus Cnuti et Edwardi regum Angliæ, sicut cartæ eorum testantur; præcipuerit etiam, ut nulla sæcularis persona aut minister suus in aliquo se intromittat de prædicto burgo et hominibus manentibus in eo nisi abbas et conventus et ministri eorum, volueritque insuper ut abbas et conventus et burgenses sancti Edmundi imperpetuum habeant quitantias de theoloniis et aliis consuetudinibus in omnibus foris et nundinis per omnes terras suas, et nullus eos disturbet super forisfacturam suam, et voluerit ut omnia dominica sancti Edmundi sint quieta de omnibus scottis, geldis, et auxiliis, prout in carta et confirmatione prædictis plenius continetur:—Vobis mandamus, quod ipsos nunc A.D. 1447.

abbatem et conventum et burgenses loci prædicti libertatibus, quietantiis, et franchesiis prædictis coram vobis uti et gaudere permittatis, juxta tenorem cartæ et confirmationis prædictarum, et prout eis uti debent, ipsique et eorum prædecessores libertatibus quietantiis et franchesiis illis, a tempore confectionis cartæ et confirmationis prædictarum, semper hactenus rationabiliter uti et gaudere consueverunt. Teste me ipso apud Westmonasterium xiii. die Novembris, anno regni nostri vicesimo sexto.

MONTER.

[*On the outside*] A wrytt of allowannce for the lybertyes of Bury, xiii° die Novembris anno H. sexti xxvi^to.

III. *By-laws for the Weavers.*

A.D. 1477. This Indenture, made the 8th day of June in the 17th year of the reign of Kyng Edward the 4th, between Thomas Heigham and Willm Helpby, bayliffes of the right reverent fader in God th'Abbot of Bury Seynt Edmunds, of his town of Bury Seynt Edmunds, on the one partie, and John Fry, Edmund Baker, Reginold Chardro, John Ayllewyn, John Mey, Thomas Langham, Thomas Page, Richard Cook, Thomas Carleton, John . . . , Robert Langham, Robert Spark, John Mey the younger, Robert Passmenter, Richard Syward, John Fyston, Edmund Rocdale, Edmund Oklie, John Langham, Richard Grene, Willm. Cole, John Lomb, Thomas Draw, Thomas Senowe, John Hovell, Clement Stokke, Hue Rearysby, Henry Longge and John . . . of Bury aforesayd, wuluen and lynen weeveres, on the othere partie, wytnesseth:

Forasmoche as many persones and greate multytude of people, as weell of men as women and children, withinne the toun of Bury Seynt Edmunds, bee dayly gretly occupyed be the mene of the crafte of wevers,

weevyng alle maner of wuluen and lynen cloth, to the great avayle and profytt as weell of the seyd toun as the cuntre adyoynyng, and the inhabitants of the same, and most specyally to the syngler increse, profytt, and vauntage of the occupiers of the seyd crafte of pleyn wevvyng, bothe wuluen and lynen, wiche be the deceyvable and untrewe werkyng and wevvyng of some persones usyng the seyd crafte, ys greately distressyd, apeyred, and decayed, and dayly distreseth, apeyreth, and decayeth, to the greate displeasure of Almighty God, and greate hurte, hinderinge, and losse of alle the inhabitants of the seyd toun and cuntre, and be lykenesse to the utter destruction of the ocupiersof the seyd crafte, lesse thanne convenyent ordinaunts and bylawes be made, ordeyned, and provyded ffor the reformation of suche subtylytes, untrewthes, and deceytes, as be the same persones be usyd in the seyd crafte :—

Wherefor alle the ocupiers of the seyd crafte withinne the said toun of Bury by one assent prayne and in the veye of charyte hertely besechen the sacristen of the said monastery of Bury aforesayd, lord of the seyd toun, that certeyn provysyouns, bylawes, and ordenaunces may be inacted, to the plasiere of God, increse and profyte of the said crafte, toun, and cuntre, be the sedde and discrete advyse of his officers and councell, made, inacted, and auctorysed in maner and form as hiereafter foloweeth.

Furst, yt ys be alle the persones ocupying the seyd crafte provyded, agreed, and be the assent of the sacristan afornseyd, be the advyse of his officers and counceyll, inactyd, and for a byghlawe, to the plesure of Allmyghty God, and profyte, increse, and avauntage of the seyd crafte, town, and cuntre made and auctorysed, that every man, as weell maisters, howsholders apprentyses, servaunts hierid by the yeere or be the

journy, as all other men ocupyeing or exercsysyng the seyd craftes of all maner of wullen or lynen wevvyng in the said town of Bury, xall dewly assemble and mete togeddere yierly in the feste of Translation of Seynt Edward kyng and confessor, in the Guylde Halle of the seyd toun of Bury, and thanne and theire chose 4 discrete persones and able men of the seyd crafte havyng freehold within the seyd toun of Bury, to be wardeyns, guyders, and rewlers of the seyd crafte and all persones ocupying the same, for the yere folwyng, wiche 4 persones so chosen shall be presentyd within the space of 12 dayes than immedyate folwyng, by the olde wardeyns or oder substancyall men of the seyd crafte, to the balyffes of the seyd toun of Bury, in ye tollehous of the seyd toun, and thanne and there xall take their charge of the seyd baliffes, and bee sworen upon a boke, dewly, trewly, dylygently, and indeferently to ocupye, exersyse, fulfille, and execute every poynt to them belonggyng theire seyd office, and truly to correcte and presente alle maner defautes, deceytes, misprysiouns, doon be ony persone ocupying the seyd crafte.

Also, yt ys be alle the persones aforn-rehersid provyded, inacted, and auctorysyd, that the seyd 4 wardeyns in the maner and forme above rehersyd chosen and swore, xall have full auctoryte and power yeerly in the place and tyme above rehersyd, and from tyme to tyme, as often as be their discretion shall [be] thought behofull, necessary, or expedyent, to swere every persone occupying or excersying the seyd crafte within the said toun of Bury, dewly and treuly to kepe, performe, obeye, fulfille, and execute every poynt conteynyd and comprysid in this articule and every articule folwyng. The seyd wardeyns xall have also fro tyme to tyme, as often be theire discrecion they thynkke convenyent or metely, make dewe serche in

the said crafte, and have full auctoryte and power to entre in every mannys hous occupying the seyd crafte, dewly and trewlye to serche if ony thyng be usyd, occupyed, or excersysyd be ony persone in the seyd crafte contrarye to these ordinaunces and bylawes as hereafter be rehersyd. And if ony persone dewly chosen to be wardeyn refuse and wyll not take his cherge dewly and trewly to occupye and excersyse the seyd office in maner and forme afornrehersyd, than that person so refusyng xall lose and forfeite 13/4, whereof the secristen of Bury afornseyd for the tyme beyng shall have the one half, and the other half to go to the sustentacion and mayntenaunce of the pagent of the Assencion of our Lord God and of the giftys of the Holy Gost as yt hath be customed of olde tyme owte of mynde yeerly to be had, to the wurshipe of God, amongge other pagents in the procession in the feste of Corpus Christi. And yf ony wardeyn of the seyd crafte be, after the charge as ys aforn rehersyd be hym take, neclygent, remysse, or in any maner of wyse defectyff in executyng or in excerysyng of his seyd office, that wardeyn, so dewly found defectyff, xall loose and forfete, for every poynt that he is founde fauty or defectyff in, 3/4, wherof the seyd sacristen shall have the one half, and the other halfe to go to the sustentacion and mayntenaunce of the said pagent. Play of the "Ascension."

Also, yt ys be alle the occupieres of the seyd crafte, with the assent and agreement of the sacristen afornseyd, in maner and forme above rehersyd and provyded, agreed, inactyd, and auctorysyd, that every persone usyng ye seyd crafte shall in maner and forme above rehersyd dewly assemble and mete togeddere the tyme and place aforn rehersyd, and thanne and there, aforn the wardeyns or other substancyall men of the seyd crafte, take their charge to be swore dewly and

treuly to kepe, performe, obeye, fulfille, and execute every poynte conteynd and comprysyd in these provysiouns, ordenaunces, and bylawes. And yf any persone occupying the seyd crafte, of necligence, wylfulnesse, or frowardnesse, or ony other cause, witoute licence of the wardeyns of such cause as the seyd wardeyns xall thynkke resonable, be absent, and mete not wit the wardeyns occupiers of the seyd crafte at ye place and tyme afornlymytyd and assignyd, or diligently geve not his attendaunce abowte suche doyngges as ther and thanne shall be do and executyd, or be disobedyent unto the seyd wardeyns in takyng of their othe or charge, or ony other thyng that [by] the wardeyns, wit the more part of the substancyall housholders of the seyd crafte, shall be put to hym or resonabely assignyd him to do, or if ony persone occupyng the seyd crafte be rebell to the said wardeyns, and wyll not suffir them pesibly witoute quatchyng to entre in to his hous and to every place convenyent, to make their serche dewly in maner and forme aforn rehersyd, that persone, so dewly founde defectyff in ony of these poynts afornsayd, xall forfete and loose for every poynt that [he] is so found defectyff in, 13/4, whereof the sacristen afornsayd shall have the one half, and the seyd wardeyns the other halfe, to the sustentacyon and mayntenaunce of the seyd pagent, and profytt of the seyd crafte.

None but apprentices to set up looms.

Also, yt ys in maner and forme and be the auctoryte aforn rehersyd, ordeynyd, and provydyd, that no persone fro this day forward take upon hym to sette upp ony loomes or to occupie the seyd crafte witin the seyd toun of Bury, but such persones as have be apprentysed to the seyd crafte, and have sufficient kunnyng and understandyng in ye same, and do be examynyd and admyttyd be the seyd wardeyns as able men to sett up and occupie the seyd crafte. And

that no persone of the seyd crafte witin the toun of Bury xall not occupie at oonys mo than 4 loomes. And that no persone have[1] sufficient kunnyng and understandyng in the occupatcion and excersyse of the seyd crafte, and not beyng of power and hands to sette up loomes, and occupie the seyd craft to his owyn propir use, increase, and avauntage, occupie, excersyse, or werke in the seyd crafte, be yeer, be day, or be the journey, wit ony persone or persones witin the seyd toun of Bury, but suche persons or persone as be the seyd wardens be admytted to occupie the seyd craft, and have befoore the seyd wardeyns take their charge, and be sworn trewly to observe and keepe alle these bylawes, provysyonys, and ordenaunces. And that no persone occupying [or] excersysyng the said craft witholde or hier ony person to labour wit hym in the seyd craft, be the yeer, the moneth, the wyk, the day, or be the journey, but suche as he wull answere for, as weell for his good demenyng and beryng ageyn the seyd wardeyns and every other persone of the seyd crafte, as for the good and sufficient werkmanshepe of siche werke as shalle [be] wrought be hym. And that every persone so wythhelde, hiryd, or wagyd be the yeer or less tyme, [who shall] contynue in the seyd toun occupyid in the seyd crafte be the space of a yeere, xall paye to the maynetenaunce and sustentacion of the seyd pagent 4d. And that no persone presume to do contrarye to ony poynt conteynyd in these articules and poyntes aforn rehersyd, [else he] shall forfete and loose for every poynt that is so founde defectyff 13/4, whereof the sacristen afornseyd xall have the one halfe, and the seyd wardeyns to the other halfe, to the sustentacion and mayntenaunce of the seyd pagent, and profytt of the seyd crafte.

[1] The sense seems to require "not having" instead of "have."

Foreigners. Also, yt ys in maner and forme and be the auctoryte aforn rehersyd, ordeynyd, and provydyd, that every foreyn wever that settyth of the seyd toun of Bury mennyfyeen [?] for to wevve, xall be contributorie unto the sustentacion of the said pagent, like as a deyzin wever oweeth to bee. And that no persone of the seyd craft in Bury xalle receeyvve any apprentyces for shortere terme than he be lykly to have sufficient kunnyng witinne space of 7 yeere, nor to receyve apprentys under colour of a journeyman for short tyme for to entre him in the crafte for a lucre. And that no persone of the seyd crafte shalle werke his crafte of wevyng wuluen or lynen in the seyd town of Bury with any other man than with a man of the same crafte. And that no persone presume to be contrarie to any poynt conteynyd in these articules upon peyne of fforfeture of 20/, as oftyn tyms as ony person of the seyd crafte is found defectyff in, wherof the sacristen afornseyd xall have the one half, and the seyd wardenyns the othere halfe, to the sustentacion and maynntenaunce of the seyd pagent, [and] profytt of the seyd crafte.

Apprentices. Also, yt ys in maner and forme and be the auctoryte aforn-rehersyd ordeynyd, inactyd, and provydyd, that no person of the seyd craft within the toun of Bury xall not receyve non apprentice in the seyd crafte fore shorter ore lesse tyme than 7 yeer. And that no persone of the seyd crafte in Bury xall not make no debate amongg the seyd felaship. And [whoever] wull not be rewlyd, or be rebell and ayens the wardeyns, and will not be governyd, shall forfete and loose for every poynt that he is founde fauty or defectyf in, 13/4; wherof the sacristan aforn rehersyd xall have the one half, and the seyd wardeyns the other halfe, to the sustentacion and maynntenaunce of the seyd pagent, and profytt of the seyd craft.

Also, yt ys in maner and forme and be the auctoryte aforn rehersyd, ordeynyd, inacted, and provyded, that what persone of the seyd crafte withholde a jurnyman for a terme, witinne wiche terme the jurnyman be vacant for the defaute of werke, the maister shall satisfye unto the jurnyman for his loss be werde of the wardeyns, but yf the maister and the sayd journyman may accorde be them selfes. And what journyman, withholde wit the maister of the seyd craft, begynne a werke in his maister's loome, and than leve of that werke, and occupie hym in other place, or be idell, when thourght his maisteres werke be not sped but is henderyd agens his custemers, [he] shall satisfie to his maister of his damage by the consyderacion of the wardeyns, but if the parties accorde be themselfe. And if ony persone, man or woman, dwelling in Bury, or in ony other toun, compleyne hem upon any wever in Bury that heire yeern is not put in there webbe, or that the webbe is ony onsufficiently wrought, or any other deseyth or defaute don to them in theire webbe, and showe the webbe, or than it be sullyd, the werkeman xall make aseethe and amendes unto the owner of the webbe for his harmes, after the consyderacion of the wardeyns, and agreement of the pleyntyff. Also yf ony persone of the seyd crafte, be malyce or fals coveytyse, procure or aloyre any apprentyces, servauntes, or journyman from the servyse of his maister, that usyth the same craft in Bury, he shall make amends unto the maister after the awarde of the wardeyns and agreement of the maister. And no persone presume to do contrarie to ony poynt conteynyd in these articules upon peyne of forfeture 13/4, wherof the sacristen afornseyd xall have the one half, and the seyd wardeyns the othere halfe, to the sustentacion and mayntenaunce of the seyd pagent and profytt of the seyd crafte.

Foreigners and apprentices.

Also, yt ys be alle the occupiers of the seyd crafte, with the assent and agreement of the sacristen aforn-seyd, provydyd, agreed, inactyd, and auctorysed, that no maner persone nor persones forenere, comyng to the seyd toun of Bury, xall not take upon hym nor of them to sette up ony loomes or occupie the seid crafte of wulnere and lynen wevvyng within the seyd toun of Bury, but suche as have be apprentysed to the seyd crafte withinne the seyd toun of Bury, and have sufficyent kunnyng and understondyng in the same, and so to be examynyd and admittyd be the seyd wardeyns as able men to sette up or to occupie the seyd crafte; and all such persones or persone, foreners or forener, beforn the wardeyns and two of the most substancyall men of the seyd crafte, take their charge and be swórn dewly and trewly to kepe, performe, obeye, fulfille, and execute every poynt conteynyd and comprysed in the provysouns, ordinaunces, and bylawes abovve rehersyd, and after rehersyd. And that persone or persones, foreners, that xall so be admyttyd to sette up the seyd crafte shall pay at the begynnyng in settyng up of his or their crafte, of alle maner of wuluen and lynen wevvyng, 13/4; whereof the sacristen aforn-seyd xall have the one half, and the wardeyns other half, to go to the sustentacion and maynntenaunce of the seyd pagent and crafte. And that no persone presume to do contrarye to ony poynt conteynyd in this articule upon peyne of forfeture, as often tymes as ony persone is found defectyff; in 20/; whereof the sacristen aforn-seyd xall have the one half, and the wardeyns, to the sustentacion, use, and profyte of the seyd pagent and crafte, the other halfe.

Also, yt ys be the agreement and assent aforn-rehersyd, ordeynyd, provydyd, agreed, inactyd, and auctorysed, [and] of alle the persones occupying the seyd crafte ordeynyd, that one day withinne Lenten

durynge the lete of the seyd toun of Bury, to be assignyd be the discrecion of the balyffes of the seyd toun, shall appiere beforn the seyd baliffes, be the reconissance and warnyng of the subbaylleffes of the seyd toun and the wardeyns, 12 or 14 honeste and discrete persones of the seyd crafte, than and there to be sworn, and streytely chargyd be the seyd baliffes trewly and indeferently to inquere and to present alle the persones that in ony poynt mysbehave them, or do ayen ore contrarye to ony of these bylawes, provysiouns, and ordenaunces aforrehersyd, and them dewly to punysh accordyng to the same bylawes, provysiouns, and ordenaunces. And if ony persone, warnyd be the wardeyns and subbaylleffes in maner and forme rehersyd to appere beforn the seyd bayleffes, make defaute and appere not, that persone so makyng defaute xall forfete 3/4, wherof the sacristen afornseyd shall have the one halfe, and the wardeyns, to the sustentacion, use, profytt of the seyd pagent and crafte [the other halfe].

Also, yt ys assentyd, agreed, ordeynyd, and provydyd, that alle the forfetures, fynes, peynes, or amercymentes that shall growe be reason of the ordenaunces, provysyonnys, and bylawes as weell to the seyd sacristen as to the seyd wardeyns, shall be levyed and gadered be the wardeyns and servaunts and officers of the seyd sacristen, that is to say, be the subbaylleffes, accordyng to the shetes to them be the clerc of the tollehous delevered, of alle such presenttements wiche shall be presentyd and amercyed, wiche seyd wardeyns and subbaylleffes shall yeerly make a true accompte to the seyd sacristen of suche duetes as to hym shall be longgyng in that behalf, and to the sustentacion of the seyd pagent and crafte of that parte thereto xall be longgyng and perteyn, takyng for their labour, as weele for the gaderyng of the seyd duetes as for

their attendance in the tyme of the makyng of their accompte, of every 12^{d}, 2^{d}, be them gaderyd, as weele of the seyd sacristen ys part as for the other of the seyd crafte. Provydyng alwey that the seyd wardenys and subbaylleffes be their othes havve alwey alouannce and be dischargyd of alle such parcelles as they may not gadere nore make levy of. In wythnesse whereof the parties above named to these present indentures interchaungeably have put their sealys. Yoven the day and yeer above wretin.

GLOSSARY.

U 79126.

GLOSSARY TO MEMORIALS.

A.

Accersire, *to meet, to visit,* III., 117.
Accopa, acopa, *a receipt;* for *apoca,* from ἀποχή; Ducange; III., 88.
Accludere, *to shut to,* 167.[a]
Actio, *interest, right, claim,* III., 250.
A diu est, *long ago,* III., 58, 60.
Adawe, *to awake,* III., 216.
Advocatio, *an advowson,* 264.
Aggestum, aggestus, *a heap,* 171.
Agonitheta, *an athlete,* 45.
Aldere righte; *in right of you all;* III., 236.
Allec, *salt fish,* 304.
Alligantia, *alliance, league,* III., 355.
Altarium=altare, 165.
Ambidextria, *the taking of bribes from both sides,* III., 355.
Ammelatum, *enamel,* II., 332.
Amphibalus, *a rough cloak,* 185.
Antrax, *a carbuncle,* II., 367.
Anyentising, *annihilation,* III., 242.
Apostolus: *a certificate, given when a case was removed by appeal to Rome,* III., 93.
Appodiare, *to support, prop,* 55.
Apporiare, or aporiare (Gr. ἀπορία), *to disable, make helpless,* 167, II., 267.
Armariolum, armoriolum, *a press or cupboard,* II., 330; III., 38.
Arpia, *harpy,* 184.
Arreptitius, *a demoniac,* 150.
Aseethe, *assets, compensation,* III., 365.
Assartare, *to clear of wood,* 234.
Assisa, *a sessions court,* III., 7.
Attornare, *to convert legally,* 335.
Attractus, *a gathering, a heap,* 217.
Auca, *a goose,* II., 341.
Aurugo, *rust in grain crops,* 159.
Averium, *a moveable property; especially, a draught animal,* O.F. *avere* (avoir), 331.
Averland, *plough land held by villeins,* 302, 304.
Averpeni, *payment to be quit of cartage,* 302.
Avisare, *to deliberate,* Fr. *s'aviser,* III., 192.
Avisy, O.F. *avisee, prudent, deliberate.*
Avragium; *a load; cartage,* 303.

B.

Baselard, *a large knife, a cutlass,* III., 118.
Bassus, *low,* III., 117.
Bailia, bailiva, *bailiwick, jurisdiction,* 316.

[a] Where there is no Roman numeral, the reference is to the first volume.

Banna leuca, *the* banlieue; *area within which jurisdiction was exercised*, 259, 264.
Barator, *a cheat*, 246.
Behote, *to promise*, III., 222.
Beleve, *to remain*, Ger. bleiben, III., 275.
Borcaria, *a sheepfold;* vervex, berix, Fr. *brebis*, II., 342.
Berefridus, *belfry*, Fr. *beffroi*, 335.
Bibliotheca, *a bible*, II., 290.
Billa, *a bill in Parliament*, II., 334.
Bladus, *corn*, 267.
Borth-selver, *pledge money*, 301.
Boscus, *a wood* (*bush*), 238.
Botelria, *a butlery*, II., 338.
Botta, *a bundle*, Fr. *botte*, 303.
Bovettus, *a bullock*, II., 342.
Boveria, *a cow-house*, 238.
Bracinum, *a brew-house*, II., 338.
Brasia, *malt*, III., 142.
Brucus, *a cockchafer*, II., 67.
Bruslata (capa), *for* brusdata; *see* Duc.; *embroidered*, II., 291–2, 366.
Burgagium, *the rent or service payable by a householder to the lord of the borough in which he lived*, 303.

C.

Calamitas, *used in the sense of "claim,"* 65.
Calciare, *to shoe*, Fr. *chausser*, 82.
Calefurina, *a woman of the streets?* Fr. *carrefour?*, III., 120.
Cambipertia, *a share in the spoil*, Fr. *champertye*, III., 355.
Cambuca, *the crook of a pastoral staff*, 289.
Cameria=cameraria; *the chamberlain's office*, 309.
Cantredus, *the Welsh word for "hundred"*; cant, 100; III., 154.
Cappa, *a short surplice*, III., 252.
Capitosus, *headstrong*, II., 330.
Carecta, caretta, *a cart*, 279, 304.
Carolare, *to dance*, 260.
Caroles, *latticed cupboards, like the old presses called "toise" at Winchester school*, II., 330.
Carriagium, *transport, a carriage*, III., 186.
Cedula, *a schedule*, II., 334.
Cefalargicus, *causing headache*, 59.
Celeura, *a bed-canopy*, Fr. *ciel-de-lit*, II., 293.
Cerna, *a picked lot, a selection*, 303.
Chevisshe, chevise, *to procure*, III., 274.
Chirographizare, *to make or appoint by deed*, 46.
Ciffus=scyphus, *a cup*.
Cinibulum; *is it* tinibulum, *abridged from* tintinnabularium, *belfry?*, II., 101.
Circinus, *circuit*, 170.
Clades, *hurdles; see* Duc. *under cleia*, II., 345.
Clamea, *a claim*, III., 208.
Clericellus, O.F. *clergeau, a young cleric*, 78.
Cnipulus, *a knife*, 316.
Collistrigium, *the pillory*, III., 128.
Collobium, *a sleeveless coat*, III., 146.
Comitiva, *a community*, III., 54; *a riotous company*, III., 126.
Completorium, *compline*, 311.

Compotus, computus, *an account or bill*, III., 134.
Condicere, *to agree*, III., 58.
Conredium, *a corrody, a daily ration*, 316.
Conthoralis, *a wife*, III., 248.
Conviare, *to travel with*, 169.
Corrodium, *a corrody; see* conredium, II., 336.
Corseynt, Fr. *corps saint, a saint's relics*, III., 225.
Cortina, *a curtain*, 50.
Cortinare, *to curtain*, 307.
Cratis, *a grating*, 171.
Custum, *cost, expense*, II., 31.
Cyclas, *a round cloak*, 183.

D.

Daeria, *a dairy*, II., 344.
Daunger, *domination*, III., 220.
Debriare, *to inebriate*, 206.
Defalta, *default*, III., 202.
Deforciare, *per vim et contra jas detinere*, Duc.; *here rather, to enforce unjustly*, III., 210.
Derationare, *to arraign, to lay claim to, to establish a right to*, 87, 265.
Deyzin, *denizen*, O.F. *deinsnee*, III., 364.
Diatim, *day by day*, 44.
Dieta, *a day's journey*, II., 308.
Dietare, *to sojourn*, 177.
Dol, doul, dowel, *a peg or pin*, III., 241.
Domicellus, *a youth*, Fr. *damoisel, danzel*, III., 99.
Draschium, *draff, brewers' grains*, 221.

E.

Edulium, *food*, 26.
Encleticus, *one bent or crippled*, 49.
Energumenos, *a demoniac*, 55, 136.
Entryke, O.F. entriquer, *to entangle*, III., 219.
Eschaeta, *escheat*, 305.
Evectio, *diploma, passport*, 142.
Excambium, *exchange*, III., 29.
Excrustare, *to deprive of embossed work*, 298, 307.
Exoniare, *to excuse*, O.F. *essoyn*, 269.
Exonium, *an excuse*, 255.
Explayt, *to utilize, to execute*, III., 272.

F.

Falda, *a fold*, 302, II., 45.
Falerare, *to saddle*, 73.
Femoralia, *breeches, drawers*, 253.
Firma, *a lease*, 209.
Firmarius, *leaseholder, farmer*, 236, II., 67.
Fodercorn, *payment in horse-corn*, 234.
Foracres ?, 268 *note*.
Forbanus, *one under ban*, II., 349.
Forchep; foriscapium; mal-tet; "*a tribute not due, taken by force or wrongfully*," III., 310.
Forstallarium, *early and cheap purchase, forestalling*, III., 355.

Froggus=froccus, *or* floccus (Eng. *frock*) ; *a monk's outer garment*, 225.

Fulsum, *ample, plentiful*, III., 227.

Furulus, *a bag or sheath ;* Fr. *fourreau*, 313.

G.

Gavel, gabel, *tax*, III., 218.

Garcifer, *a boy* (*a word of contempt*), Fr. *garçon*, II., 53.

Garderoba, *a wardrobe*, II., 334.

Gardinus, *a garden*, II., 332.

Gaveloc, *a javelin*, 253.

H.

Hadgovel, *head-tax? hearth-tax?*, III., 306.

Haggovele, *see* badgovel, 303.

Haneparium, *a basket, a safe* ; Eng. *hamper*, 243.

Hansing-silvir; *perhaps* "handselling silver" ; *money paid on first using the tools of any trade*, III., 304.

Heremodicium, (ἐρήμη δίκη), *default, through a case being undefended*, II., 267.

Hidagium, hidage, *payment per hide of land*, 234.

Hogaster, *a hog*, II., 342.

Hustengium, husting, *i.e.*, housepling, *an assembly meeting in a house ; "things" being often held in the open air ; here, the chief court of municipal justice in London*, 278.

Husebondus, *a manager, a steward*, 219.

I.

Imparcare, *to impound ;* lit. *to put in a park*, 300.

Impropero, *to assail, to revile*, 145.

Inclaustrum, *cloister*, 83.

Infrunitus, *deranged, wild*, 55, 144.

Instauramentum, *crop, produce*, 320, 321.

Interprisa, *aggression, reprisals, enterprise*, III., 276.

Interula, *an inner shirt*, 133, III., 187.

Invadiare, *to pledge or pawn*, 235.

J.

Jantaculum, *for* jentaculum, *a breakfast*, II., 349.

Journey, *a day's work*, III., 366.

Jurata, *a jury*, III., 211.

Justitium, *here justice, retribution*, 65.

K.

Karollum, *press, cupboard, see* caroles, III., 38.
Katallum, *capital, principal*, 210.
Katalia, *goods, chattels*, 250.

L.

Lancettus, *a serf, holding by base services*, 301.
Laudum, *sentence, decree*, III., 207.
Leta, *a division of a hundred for judicial purposes*, 234.
Lete, *period for which the court leet sat*, III., 367.
Locellus, *a bier*, 40.
Lucre, *a bribe*, III., 364.

M.

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Matricularius, *a monk having charge of the church and its offices;* O.F. *marreglier*, 83.
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Medietas, *a moiety, passim.*
Meditullium, *the central land*, 6.
Meremium, *timber*, II., 335.
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Mot-horn, *horn for summoning meetings of the town council*, 277.
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N.

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P.

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Remewe, remue, *to move, change*, III., 223.
Replegiare, *to return under bond?*, 279.
Repselver, *reaping money*, 301.
Rocheta, *a surplice, a bishop's rochet*, III., 148.
Roda, *a rood of land*, 302.
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Solium, *for* solarium, *a chamber or sitting-room*, 234.
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Sorpeni, *payment for grass for a cow. Is it "the sore penny," the exaction of which was felt as a grievance?*, 300.
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THE CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND DURING THE MIDDLE AGES.

[Royal 8vo. *Price* 10*s.* each Volume or Part.]

On 25 July 1822, the House of Commons presented an address to the Crown, stating that the editions of the works of our ancient historians were inconvenient and defective; that many of their writings still remained in manuscript, and, in some cases, in a single copy only. They added, "that an uniform and convenient edition of the whole, published "under His Majesty's royal sanction, would be an undertaking honour- "able to His Majesty's reign, and conducive to the advancement of "historical and constitutional knowledge; that the House therefore "humbly besought His Majesty, that He would be graciously pleased to "give such directions as His Majesty, in His wisdom, might think fit, "for the publication of a complete edition of the ancient historians "of this realm."

The Master of the Rolls, being very desirous that effect should be given to the resolution of the House of Commons, submitted to Her Majesty's Treasury in 1857 a plan for the publication of the ancient chronicles and memorials of the United Kingdom, and it was adopted accordingly.

Of the Chronicles and Memorials, the following volumes have been published. They embrace the period from the earliest time of British history down to the end of the reign of Henry VII.

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1. The Chronicle of England, by John Capgrave. *Edited by* the Rev. F. C. Hingeston, M.A. 1858.

   Capgrave's Chronicle extends from the creation of the world to the year 1417. As a record of the language spoken in Norfolk (being written in English), it is of considerable value.

2. Chronicon Monasterii de Abingdon. Vols. I. and II. *Edited by* the Rev. Joseph Stevenson, M.A., Vicar of Leighton Buzzard. 1858.

   This Chronicle traces the history of the monastery from its foundation by King Ina of Wessex, to the reign of Richard I. The author had access to the title deeds of the house, and incorporates into his history various charters of the Saxon kings, of great importance as illustrating not only the history of the locality but that of the kingdom.

3. Lives of Edward the Confessor. I.—La Estoire de Seint Aedward le Rei. II.—Vita Beati Edvardi Regis et Confessoris. III.—Vita Æduuardi Regis qui apud Westmonasterium requiescit. *Edited by* Henry Richards Luard, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1858.

   The first is a poem in Norman French, probably written in 1245. The second is an anonymous poem, written between 1440 and 1450, which is mainly valuable as a specimen of the Latin poetry of the time. The third, also by an anonymous author, was apparently written between 1066 and 1074.

4. Monumenta Franciscana. Vol. I.—Thomas de Eccleston de Adventu Fratrum Minorum in Angliam. Adæ de Marisco Epistolæ. Registrum Fratrum Minorum Londoniæ. *Edited by* J. S. Brewer, M.A., Professor of English Literature, King's College, London. Vol. II.—De Adventu Minorum; re-edited, with additions. Chronicle of the Grey Friars. The ancient English version of the Rule of St. Francis. Abbreviatio Statutorum, 1451, &c. *Edited by* Richard Howlett, Barrister-at-Law. 1858, 1882.

   The first volume contains original materials for the history of the settlement of the order of St. Francis in England, the letters of Adam de Marisco, and other papers. The second volume contains materials found since the first volume was published.

5. Fasciculi Zizaniorum Magistri Johannis Wyclif cum Tritico. Ascribed to Thomas Netter, of Walden, Provincial of the Carmelite Order in England, and Confessor to King Henry the Fifth. *Edited by* the Rev. W. W. Shirley, M.A., Tutor and late Fellow of Wadham College, Oxford. 1858.

This work gives the only contemporaneous account of the rise of the Lollards.

6. The Buik of the Croniclis of Scotland; or, A Metrical Version of the History of Hector Boece; by William Stewart. Vols. I., II., and III. *Edited by* W. B. Turnbull, Barrister-at-Law. 1858.

This is a metrical translation of a Latin Prose Chronicle, written in the first half of the 16th century. The narrative begins with the earliest legends and ends with the death of James I. of Scotland, and the "evil ending of the traitors that slew him." The peculiarities of the Scottish dialect are well illustrated in this version.

7. Johannis Capgrave Liber de Illustribus Henricis. *Edited by* the Rev. F. C. Hingeston, M.A. 1858.

The first part relates only to the history of the Empire from the election of Henry I. the Fowler, to the end of the reign of the Emperor Henry VI. The second part is devoted to English history, from the accession of Henry I. in 1100, to 1446, which was the twenty-fourth year of the reign of Henry VI. The third part contains the lives of illustrious men who have borne the name of Henry in various parts of the world.

8. Historia Monasterii S. Augustini Cantuariensis, by Thomas of Elmham, formerly Monk and Treasurer of that Foundation. *Edited by* Charles Hardwick, M.A., Fellow of St. Catharine's Hall, and Christian Advocate in the University of Cambridge. 1858.

This history extends from the arrival of St. Augustine in Kent until 1191.

9. Eulogium (Historiarum sive Temporis): Chronicon ab Orbe condito usque ad Annum Domini 1366; a monacho quodam Malmesbiriensi exaratum. Vols. I., II., and III. *Edited by* F. S. Haydon, B.A. 1858–1863.

This is a Latin Chronicle extending from the Creation to the latter part of the reign of Edward III., and written by a monk of Malmesbury, about the year 1367. A continuation carries the history of England down to the year 1413.

10. Memorials of Henry the Seventh: Bernardi Andreæ Tholosatis Vita Regis Henrici Septimi; necnon alia quædam ad eundem Regem spectantia. *Edited by* James Gairdner. 1858.

The contents of this volume are—(1) a life of Henry VII., by his poet Laureate and historiographer, Bernard André, of Toulouse, with some compositions in verse, of which he is supposed to have been the author; (2) the journals of Roger Machado during certain embassies to Spain and Brittany, the first of which had reference to the marriage of the King's son, Arthur, with Catharine of Arragon; (3) two curious reports by envoys sent to Spain in 1505 touching the succession to the Crown of Castile, and a project of marriage between Henry VII. and the Queen of Naples; and (4) an account of Philip of Castile's reception in England in 1506. Other documents of interest are given in an appendix.

11. Memorials of Henry the Fifth. I.—Vita Henrici Quinti, Roberto Redmanno auctore. II.—Versus Rhythmici in laudem Regis Henrici Quinti. III.—Elmhami Liber Metricus de Henrico V. *Edited by* Charles A. Cole. 1858.

12. Munimenta Gildhallæ Londoniensis; Liber Albus, Liber Custumarum, et Liber Horn, in archivis Gildhallæ asservati. Vol. I., Liber Albus. Vol. II. (in Two Parts), Liber Custumarum. Vol. III., Translation of the Anglo-Norman Passages in Liber Albus, Glossaries, Appendices, and Index. *Edited by* Henry Thomas Riley, M.A., Barrister-at-Law. 1859–1862.

The *Liber Albus*, compiled by John Carpenter, Common Clerk of the City of London in the year 1419, gives an account of the laws, regulations, and institutions of that City in the 12th, 13th, 14th, and early part of the 15th centuries. The *Liber Custumarum* was compiled in the early part of the 14th century during the reign of Edward II. It also gives an account of the laws, regulations, and institutions of the City of London in the 12th, 13th, and early part of the 14th centuries.

13. Chronica Johannis de Oxenedes. *Edited by* Sir Henry Ellis, K.H. 1859.

Although this Chronicle tells of the arrival of Hengist and Horsa, it substantially begins with the reign of King Alfred, and comes down to 1292. It is particularly valuable for notices of events in the eastern portions of the Kingdom.

14. A Collection of Political Poems and Songs relating to English History, from the Accession of Edward III. to the Reign of Henry VIII. Vols. I. and II. *Edited by* Thomas Wright, M.A. 1859–1861.

15. The "Opus Tertium," "Opus Minus," &c. of Roger Bacon. *Edited by* J. S. Brewer, M.A., Professor of English Literature, King's College, London. 1859.

16. Bartholomæi de Cotton, Monachi Norwicensis, Historia Anglicana; 449–1298; necnon ejusdem Liber de Achiepiscopis et Episcopis Angliæ. *Edited by* Henry Richards Luard, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge, 1859.

17. Brut y Tywysogion; or, The Chronicle of the Princes of Wales. *Edited by* the Rev. John Williams ab Ithel, M.A. 1860.

This work, written in the ancient Welsh language, begins with the abdication and death of Caedwala at Rome, in the year 681, and continues the history down to the subjugation of Wales by Edward I., about the year 1282.

18. A Collection of Royal and Historical Letters during the Reign of Henry IV. 1399–1404. *Edited by* the Rev. F. C. Hingeston, M.A., of Exeter College, Oxford. 1860.

19. The Repressor of over much Blaming of the Clergy. By Reginald Pecock, sometime Bishop of Chichester. Vols. I. and II. *Edited by* the Rev. Churchill Babington, B.D., Fellow of St. John's College, Cambridge. 1860.

The "Repressor" may be considered the earliest piece of good theological disquisition of which our English prose literature can boast. The author was born about the end of the fourteenth century, consecrated Bishop of St. Asaph in the year 1444, and translated to the see of Chichester in 1450. His work is interesting chiefly because it gives a full account of the views of the Lollards, and it has great value for the philologist.

20. Annales Cambriæ. *Edited by* the Rev. John Williams ab Ithel, M.A. 1860.

These annals, which are in Latin, commenced in 447, and come down to 1288. The earlier portion appears to be taken from an Irish Chronicle used by Tigernach, and by the compiler of the Annals of Ulster.

21. The Works of Giraldus Cambrensis. Vols. I.–IV. *Edited by* the Rev. J. S. Brewer, M.A., Professor of English Literature, King's College, London. Vols. V.–VII. *Edited by* the Rev. James F. Dimock, M.A., Rector of Barnburgh, Yorkshire. Vol. VIII. *Edited by* George F. Warner, M.A., of the Department of MSS., British Museum. 1861–1891.

These volumes contain the historical works of Gerald du Barry, who lived in the reigns of Henry II., Richard I., and John. His works are of a very miscellaneous nature, both in prose and verse, and are remarkable for the anecdotes which they contain.

The *Topographia Hibernica* (in Vol. V.) is the result of Giraldus' two visits to Ireland the first in 1183, the second in 1185-6, when he accompanied Prince John into that country. The *Expugnatio Hibernica* was written about 1188, and may be regarded rather as a great epic than a sober relation of acts occurring in his own days. Vol. VI. contains the *Itinerarium Kambriæ et Descriptio Kambriæ;* and Vol. VII., the lives of S. Remigius and S. Hugh. Vol. VIII. contains the Treatise *De Principum Instructione*, and an Index to Vols. I.–IV. and VIII.

22. Letters and Papers illustrative of the Wars of the English in France during the Reign of Henry the Sixth, King of England. Vol. I., and Vol. II. (in Two Parts). *Edited by* the Rev. Joseph Stevenson, M.A., Vicar of Leighton Buzzard. 1861–1864.

23. The Anglo-Saxon Chronicle, according to the several Original Authorities. Vol. I., Original Texts. Vol. II., Translation. *Edited and translated by* Benjamin Thorpe, Member of the Royal Academy of Sciences at Munich, and of the Society of Netherlandish Literature at Leyden. 1861.

There are at present six independent manuscripts of the Saxon Chronicle, ending in different years, and written in different parts of the country. In this edition, the text of each manuscript is printed in columns on the same page, so that the student may see at a glance the various changes which occur in orthography.

24. Letters and Papers illustrative of the Reigns of Richard III. and Henry VII. Vols. I. and II. *Edited by* James Gairdner. 1861–1863.

The principal contents of the volumes are some diplomatic Papers of Richard III., correspondence between Henry VII. and Ferdinand and Isabella of Spain; documents relating to Edmund de la Pole, Earl of Suffolk; and a portion of the correspondence of James IV. of Scotland.

25. Letters of Bishop Grosseteste. *Edited by* the Rev. Henry Richards Luard, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge. 1861.

The letters of Robert Grosseteste range in date from about 1210 to 1253, and relate to various matters connected not only with the political history of England during the reign of Henry III., but with its ecclesiastical condition. They refer especially to the diocese of Lincoln, of which Grosseteste was bishop.

26. Descriptive Catalogue of Manuscripts relating to the History of Great Britain and Ireland. Vol. I. (in Two Parts); Anterior to the Norman Invasion. (*Out of Print*). Vol. II.; 1066–1200. Vol. III.; 1200–1327. *By* Sir Thomas Duffus Hardy, D.C.L., Deputy Keeper of the Records. 1862–1871.

The object of this work is to publish notices of all known sources of British history, both printed and unprinted, in one continued sequence. The materials, when historical (as distinguished from biographical), are arranged under the year in which the latest event is recorded in the chronicle or history, and not under the period in which its author, real or supposed, flourished. Biographies are enumerated under the year in which the person commemorated died, and not under the year in which the life was written. A brief analysis of each work has been added when deserving it, in which original portions are distinguished from mere compilations. A biographical sketch of the author of each piece has been added, and a brief notice of such British authors as have written on historical subjects.

27. Royal and other Historical Letters illustrative of the Reign of Henry III. Vol. I., 1216–1235. Vol. II., 1236–1272. *Selected and edited by* the Rev. W. W. Shirley, D.D., Regius Professor of Ecclesiastical History, and Canon of Christ Church, Oxford. 1862–1866.

28. Chronica Monasterii S. Albani.—1. Thomæ Walsingham Historia Anglicana; Vol. I., 1272–1381: Vol. II., 1381–1422. 2. Willelmi Rishanger Chronica et Annales, 1259-1307. 3. Johannis de Trokelowe et Henrici de Blaneforde Chronica et Annales 1259–1296; 1307–1324; 1392–1406. 4. Gesta Abbatum Monasterii S. Albani, a Thoma Walsingham, regnante Ricardo Secundo, ejusdem Ecclesiæ Præcentore, compilata; Vol. I., 793–1290: Vol. II., 1290–1349: Vol. III., 1349–1411. 5. Johannis Amundesham, Monachi Monasterii S. Albani, ut videtur, Annales; Vols. I. and II. 6. Registra quorundam Abbatum Monasterii S. Albani, qui Sæculo xv^mo^ floruere; Vol. I., Registrum Abbatiæ Johannis Whethamstede, Abbatis Monasterii Sancti Albani, iterum susceptæ; Roberto Blakeney, Capellano, quondam adscriptum: Vol. II., Registra Johannis Whethamstede, Willelmi Albon, et Willelmi Walingforde, Abbatum Monasterii Sancti Albani, cum Appendice, continente quasdam Epistolas, a Johanne Whethamstede Conscriptas. 7. Ypodigma Neustriæ a Thoma Walsingham, quondam Monacho Monasterii S. Albani, conscriptum. *Edited by* Henry Thomas Riley, M.A., Barrister-at-Law. 1863–1876.

In the first two volumes is a History of England, from the death of Henry III. to the death of Henry V., by Thomas Walsingham, Precentor of St. Albans.

In the 3rd volume is a Chronicle of English History, attributed to William Rishanger, who lived in the reign of Edward I.: an account of transactions attending the award of the kingdom of Scotland to John Balliol, 1291–1292, also attributed to William Rishanger, but on no sufficient ground: a short Chronicle of English History, 1292 to 1300, by an unknown hand: a short Chronicle Willelmi Rishanger Gesta Edwardi Primi, Regis Angliæ, with Annales Regum Angliæ, probably by the same hand: and fragments of three Chronicles of English History, 1285 to 1307.

In the 4th volume is a Chronicle of English History, 1259 to 1296: Annals of Edward II., 1307 to 1323, by John de Trokelowe, a monk of St. Albans, and a continuation of Trokelowe's Annals, 1323, 1324, by Henry de Blaneforde: a full Chronicle of English History, 1392 to 1406; and an account of the Benefactors of St. Albans, written in the early part of the 15th century.

The 5th, 6th, and 7th volumes contain a history of the Abbots of St. Albans, 793 to 1411, mainly compiled by Thomas Walsingham: with a Continuation.

The 8th and 9th volumes, in continuation of the Annals, contain a Chronicle, probably by John Amundesham, a monk of St. Albans.

The 10th and 11th volumes relate especially to the acts and proceedings of Abbots Whethamstede, Albon, and Wallingford.

The 12th volume contains a compendious History of England to the reign of Henry V., and of Normandy in early times, also by Thomas Walsingham, and dedicated to Henry V.

29. Chronicon Abbatiæ Eveshamensis, Auctoribus Dominico Priore Eveshamiæ et Thoma de Marleberge Abbate, a Fundatione ad Annum 1213, una cum Continuatione ad Annum 1418. *Edited by* the Rev. W. D. Macray, Bodleian Library, Oxford. 1863.

The Chronicle of Evesham illustrates the history of that important monastery from about 690 to 1418. Its chief feature is an autobiography, which makes us acquainted with the inner daily life of a great abbey. Interspersed are many notices of general, personal, and local history.

30. Ricardi de Cirencestria Speculum Historiale de Gestis Regum Angliæ. Vol. I., 447–871. Vol. II., 872–1066. *Edited by* John E. B. Mayor, M.A., Fellow of St. John's College, Cambridge. 1863–1869.

Richard of Cirencester's history, in four books, extends from 447 to 1066. It gives many charters in favour of Westminster Abbey, and a very full account of the lives and miracles of the saints, especially of Edward the Confessor, whose reign occupies the fourth book. A treatise on the Coronation, by William of Sudbury, a monk of Westminster, fills book ii. c. 3.

31. Year Books of the Reign of Edward the First. Years 20–21, 21–22, 30–31, 32–33, and 33–35 Edw. I; and 11–12 Edw. III. *Edited and translated by* Alfred John Horwood, Barrister-at-Law. Years 12–13, 13–14, 14, 14–15, and 15, Edward III. *Edited and translated by* Luke Owen Pike, M.A., Barrister-at-Law. 1863–1891.

The "Year Books" are the earliest of our Law Reports. They contain matter not only of practical utility to lawyers in the present day, but also illustrative of almost every branch of history, while for certain philological purposes they hold a position absolutely unique.

32. Narratives of the Expulsion of the English from Normandy, 1449–1450.—Robertus Blondelli de Reductione Normanniæ: Le Recouvrement de Normendie, par Berry, Hérault du Roy: Conferences between the Ambassadors of France and England. *Edited by* the Rev. Joseph Stevenson, M.A. 1863.

33. Historia et Cartularium Monasterii S. Petri Gloucestriæ. Vols. I., II., and III. *Edited by* W. H. Hart, F.S.A., Membre correspondant de la Société des Antiquaires de Normandie. 1863–1867.

34. Alexandri Neckam de Naturis Rerum libri duo; with Neckam's Poem, De Laudibus Divinæ Sapientiæ. *Edited by* Thomas Wright. M.A. 1863.

In the *De Naturis Rerum* are to be found what may be called the rudiments of many sciences mixed up with much error and ignorance. Neckam had his own views in morals, and in giving us a glimpse of them, as well as of his other opinions, he throws much light upon the manners, customs, and general tone of thought prevalent in the twelfth century.

35. Leechdoms, Wortcunning, and Starcraft of Early England; being a Collection of Documents illustrating the History of Science in this Country before the Norman Conquest. Vols. I., II., and III. *Collected and edited by* the Rev. T. Oswald Cockayne, M.A. 1864–1866.

36. Annales Monastici. Vol. I.:—Annales de Margan, 1066–1232; Annales de Theokesberia, 1066–1263; Annales de Burton, 1004–1263. Vol. II.:—Annales Monasterii de Wintonia, 519–1277; Annales Monasterii de Waverleia, 1–1291. Vol. III.:—Annales Prioratus de Dunstaplia, 1–1297. Annales Monasterii de Bermundeseia, 1042–1432. Vol. IV.:—Annales Monasterii de Oseneia, 1016–1347; Chronicon vulgo dictum Chronicon Thomæ Wykes, 1066–1289; Annales Prioratus de Wigornia, 1–1377. Vol. V.:—Index and Glossary. *Edited by* Henry Richards Luard, M.A., Fellow and Assistant Tutor of Trinity College, and Registrary of the University, Cambridge. 1864–1869.

The present collection embraces chronicles compiled in religious houses in England during the thirteenth century. These distinct works are ten in number. The extreme period which they embrace ranges from the year 1 to 1432.

37. Magna Vita S. Hugonis Episcopi Lincolniensis. *Edited by* the Rev. James F. Dimock, M.A., Rector of Barnburgh, Yorkshire. 1864.

This work is valuable, not only as a biography of a celebrated ecclesiastic but as the work of a man, who, from personal knowledge, gives notices of passing events, as well as of individuals who were then taking active part in public affairs.

38. Chronicles and Memorials of the Reign of Richard the First. Vol. I.:—Itinerarium Peregrinorum et Gesta Regis Ricardi. Vol. II.:—Epistolæ Cantuarienses; the Letters of the Prior and Convent of Christ Church, Canterbury; 1187 to 1199. *Edited by* the Rev. William Stubbs, M.A., Vicar of Navestock, Essex, and Lambeth Librarian. 1864–1865.

The authorship of the Chronicle in Vol. I., hitherto ascribed to Geoffrey Vinesauf, is now more correctly ascribed to Richard, Canon of the Holy Trinity of London.

In letters in Vol. II., written between 1187 and 1199, had their origin in a dispute which arose from the attempts of Baldwin and Hubert, archbishops of Canterbury, to found a college of secular canons, a project which gave great umbrage to the monks of Canterbury.

39. Recueil des Croniques et anchiennes Istories de la Grant Bretaigne a present nomme Engleterre, par Jehan de Waurin. Vol. I. Albina to 688. Vol. II., 1399–1422. Vol. III., 1422–1431. *Edited by* William Hardy, F.S.A. 1864–1879. Vol. IV., 1431–1447. Vol. V., 1447–1471. *Edited by* Sir William Hardy, F.S.A., and Edward L. C. P. Hardy, F.S.A. 1884–1891.

40. A Collection of the Chronicles and ancient Histories of Great Britain, now called England, by John de Waurin. Vol. I.; Albina to 668. Vol. II., 1399–1422. Vol. III., 1422–1431. (Translations of the preceding Vols. I., II., and III.) *Edited and translated by* Sir William Hardy, F.S.A., and Edward L. C. P. Hardy, F.S.A. 1864–1891.

41. Polychronicon Ranulphi Higden, with Trevisa's Translation. Vols. I. and II. *Edited by* Churchill Babington, B.D., Senior Fellow of St. John's College, Cambridge. Vols. III.–IX. *Edited by* the Rev. Joseph Rawson Lumby, D.D., Norrisian Professor of Divinity, Vicar of St. Edward's, Fellow of St. Catharine's College, and late Fellow of Magdalene College, Cambridge. 1865–1886.

This chronicle begins with the creation, and is brought down to the reign of Edward III. It enables us to form a very fair estimate of the knowledge of history and geography which well-informed readers of the fourteenth and fifteenth centuries possessed, for it was then the standard work on general history.

The two English translations, which are printed with the original Latin, afford interesting illustrations of the gradual change of our language, for one was made in the fourteenth century, the other in the fifteenth.

42. Le Livere de Reis de Brittanie e Le Livere de Reis de Engletere. *Edited by* the Rev. John Glover, M.A., Vicar of Brading, Isle of Wight, formerly Librarian of Trinity College, Cambridge. 1865.

These two treaties are valuable as careful abstracts of previous historians. Some various readings are given which are interesting to the philologist as instances of semi-Saxonised French.

43. Chronica Monasterii de Melsa ab anno 1150 usque ad annum 1406. Vols. I., II., and III. *Edited by* Edward Augustus Bond, Assistant Keeper of Manuscripts, and Egerton Librarian, British Museum. 1866–1868.

The Abbey of Meaux was a Cistercian house, and the work of its abbot is a faithful and often minute record of the establishment of a religious community, of its progress in forming an ample revenue, of its struggles to maintain its acquisitions, and of its relations to the governing institutions of the country.

44. Matthæ Parisiensis Historia Anglorum, sive, ut vulgo dicitur, Historia Minor. Vols. I., II., and III. 1067–1253. *Edited by* Sir Frederick Madden, K.H., Keeper of the Manuscript Department of British Museum. 1866–1869.

45. Liber Monasterii de Hyda: a Chronicle and Chartulary of Hyde Abbey, Winchester, 455–1023. *Edited by* Edward Edwards. 1866.

The "Book of Hyde" is a compilation from much earlier sources which are usually indicated with considerable care and precision. In many cases, however, the Hyde

Chronicler appears to correct, to qualify, or to amplify the statements, which, in substance, he adopts.

There is to be found, in the "Book of Hyde," much information relating to the reign of King Alfred which is not known to exist elsewhere. The volume contains some curious specimens of Anglo-Saxon and mediæval English.

46. Chronicon Scotorum: a Chronicle of Irish Affairs, from the earliest times to 1135; and Supplement, containing the Events from 1141 to 1150. *Edited, with Translation, by* William Maunsell Hennessy, M.R.I.A. 1866.

47. The Chronicle of Pierre de Langtoft, in French Verse, from the earliest Period to the Death of Edward I. Vols. I. and II. *Edited by* Thomas Wright, M.A. 1866–1868.

It is probable that Pierre de Langtoft was a canon of Bridlington, in Yorkshire, and lived in the reign of Edward I., and during a portion of the reign of Edward II. This chronicle is divided into three parts; in the first, is an abridgment of Geoffrey of Monmouth's "Historia Britonum;" in the second, a history of the Anglo-Saxon and Norman kings, to the death of Henry III.; in the third, a history of the reign of Edward I. The language is a curious specimen of the French of Yorkshire.

48. The War of the Gaedhil with the Gaill, or The Invasions of Ireland by the Danes and other Norsemen. *Edited, with a Translation, by* the Rev. James Henthorn Todd, D.D., Senior Fellow of Trinity College, and Regius Professor of Hebrew in the University of Dublin. 1867.

The work in its present form, in the editor's opinion, is a comparatively modern version of an ancient original. The story is told after the manner of the Scandinavian Sagas.

49. Gesta Regis Henrici Secundi Benedicti Abbatis. Chronicle of the Reigns of Henry II. and Richard I., 1169–1192, known under the name of Benedict of Peterborough. Vols. I. and II. *Edited by* the Rev. William Stubbs, M.A., Regius Professor of Modern History, Oxford, and Lambeth Librarian. 1867.

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